The Methodist Woman

FEBRUARY 1954

THEY SHALL BEAT THEIR SWORDS INTO PLOWSHARES. AND THEIR SPEARS INTO PRUNING HOOKS. NATION SHALL NOT LIFT UP SWORD AGAINST NATION. NEITHER SHALL THEY LEARN WAR ANY MORE

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COVER

Our cover photograph this month is from the United Nations, New York, showing the granite wall-facing built by the City of New York as a part of its program of improvements in the United Nations Plaza area. The quotation inscribed on the wall is from Isaiah 2:4.

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Milwaukee Association of Commerce

A Call to Prayer

FOR THE ASSEMBLY

MILWAUKEE, WISCONSIN, MAY 25-28, 1954

Let us pray:

That those who are planning the Assembly may be inspired by Thy Spirit:

That their thinking may be clear and courageous

That Christ's life may truly be their code—His cross their creed.

Let us pray:

That those who participate in the program may be given Thy vision to guide and lead:

That they may trace Thy footsteps eagerly

That they may show that Thou art the Truth, the Life, the Way.

Let us pray:

That those who attend the Assembly may have revealed to them the Truth of Christ and the Love of Christ:

That they may see anew the life of Christ

That they may discover more effective ways to show that Jesus Christ is the Way.

Let us pray:

That this Assembly may have Thy divine blessing:

That human efforts and plans may become instruments of Thy will

That Thy peace may come upon the earth

That the Kingdom of God may be realized.

MRS. FRANK G. BROOKS

President, Woman's Division of Christian Service

The Place of Women in the Church

By MRS. FRANK G. BROOKS

THIRTY churches, affiliated with the National Council of the Churches of Christ in the U.S.A., have just completed a study on the service and the position of women in the church. This study has grown out of the work of the Commission on the Life and Work of Women in the Church of the World Council of Churches, appointed at Amsterdam in 1948.

Last October, Mrs. Douglas Horton presented a composite report of the studies of the several churches to the Assembly of United Church Women; this report had been prepared by a committee of men and women from various denominations. Two questions only were given consideration by the church study groups: (1) What are your denominational policies and practices concerning ordination of women? (2) What is the place and what is the participation of women in the top policy-making boards of your church?

Methodist women will be interested in the Methodist answers to these questions and also in the Methodists who made up the study group. Each denomination was requested by the committee appointed by United Church Women to have the same type of personnel on its study commission: "the president and one executive of the woman's organization, three additional women, three theologians, one of whom is in the active pastorate, and two male administrators."

Our members were Mrs. Frank G. Brooks, Miss Thelma Stevens, Miss Dorothy McConnell, Mrs. W. H. Ratliff, Mrs. C. E. Wegner, Dr. Georgia Harkness, Dr. Lester W. Aumen, Dr. Harold DeWolfe, Dr. Merrill C. Johnson, and Dr. Harry Taylor.

The first question—what are the denominational policies and practices concerning ordination of women?—was easy for Methodists to answer. Under the law of The Methodist Church, women may not become ministerial members of an Annual Conference. If, however, they complete the course of study prescribed and meet the other requirements, they may be ordained as local deacons and elders, giving them the right to administer the Holy Sacraments and to serve as supply ministers in our churches.

When the Methodist study commission met, many penetrating comments were made by the theologically trained members of our committee. I can quote only a few: "We must be sure to represent the full viewpoint that is based on Scripture *and historical development* of The Methodist Church in its *witness* in relation to life and work of women in the church." . . . "There is no theological base for the difference between the *local* preacher and the *traveling ministry*; official status is a legal matter." . . . "A crusade is due for a moral reason. We must encourage

The Methodist Study Commission (*around the table, left to right*): Mrs. W. H. Ratliff, Mrs. C. E. Wegner, Dr. Merrill C. Johnson, Dr. Harold DeWolfe, Mrs. Frank G. Brooks, Dr. Lester W. Auman, Miss Dorothy McConnell, Dr. Harry Taylor, Miss Thelma Stevens. Not in picture: Dr. Georgia Harkness

Methodist Prints

women to move in the direction of careers. If the church is to incite loyalty and wash its hands of responsibility (when women respond to a recruitment program), it has failed to meet its moral obligation."

The second question to be considered by the study groups—what is the place and what is the participation of women in the top policy-making boards of the church?—was also easy for us Methodists. We needed only to refer to the last pages of the 1952 issue of the *Discipline of The Methodist Church.*

We were forced by facts to report that relatively few women serve on policy-making boards of The Methodist Church. The percentage of women on all boards, with the exception of the Board of Missions, is comparatively small. There are a number of boards in The Methodist Church on which no women serve. On some boards one or two women keep the board from being an all-male constituency.

We were asked to make specific replies to several other questions: (1) There are policy-making boards on which women *do not serve*—why? (2) What criteria, either stated or assumed, were used in the selection of women who are serving on policy-making bodies? (3) Do you find that within your own church constituency the church's agencies are able to command the interest of women leaders to a degree comparable to community organizations, such as Y.W.C.A., League of Women Voters, A.A.U.W.?

Why do women not serve in proportion to their membership in the church on policy-making boards? Perhaps each reader of this article will be willing to answer that question according to his own ideas, experiences, and concepts. The Study Commission was in agreement in its thinking as to the *Why.*

Our Methodist group felt that, usually, the criterion used for placing women on boards is competence for the work to be done. Sometimes they are put on "because they are women"; but rarely "because of their ability to get along with men," as the questionnaire given to us suggested.

Our group also was confident that there are as many *able* women devoting their time and talents to the church as to the many large secular groups for women. We believe, however, that it is Christian commitment, rather than ability, that determines to which work a woman of education and initiative will give herself.

At Evanston, Illinois, in August of 1954, the report of the Commission on the Life and Work of Women in the Church will be made to the World Council of Churches. The Commission has been working for almost six years; it is made up of twenty-five men and women from seventeen countries of the world. Miss Sarah Chakko of India is the chairman and Miss Madeleine Barot of France is the secretary.

This Commission has published a book, *The Service and Status of Women in the Churches,* compiled from answers to a questionnaire from nearly fifty countries. A small brochure *A Study of Man-Woman Relationship* has also been produced.

When working on this Commission I immediately became aware, at first to my distaste, that Europeans—women and men—think only theologically on the status of women. Read again the Acts and the Epistles with the primary purpose of watching the witness of women. You will then understand some of the theological background for the study. You will be amazed at how powerful and how effective women were in the early church.

The present article is not one of opinions; it is an article of facts. Serious-minded, well-trained people are trying honestly to find the will of God for women. In Russia the women have "equal status." They work in the fields, at labor, and in industry. Children are left in nurseries; home is not the central unit of society. This, say the women in the United States, is *not* the will of God. What *is?* Perhaps this Commission of the World Council of Churches, ultimately, may find an answer that bases "equal status" on a high plane.

Note: Part of this article appeared in the October 15, 1953, issue of *The Christian Advocate.*

Assembly Co-chairmen

John E. Platz

Mrs. R. L. Hundley, Thiensville, Wisconsin. Mrs. Hundley arranged for the Private Housing listed on page 35

Mrs. Carl Romanik, Milwaukee, Wisconsin. Mrs. Romanik compiled the listing of hotels and motels which appears on page 35

The Christian Struggle for World Order

By WALTER W. VAN KIRK

Address delivered before the Sixth National Assembly of United Church Women held last October in Atlantic City, New Jersey

Methodist Prints

Dr. Walter W. Van Kirk

CHRISTIANS are mandated by their Risen Lord to be peacemakers. In obedience to His divine command they have enlisted in the struggle to save succeeding generations from the curse of war. They can do no other. The choice before them is a simple one. It is a choice between world order and international chaos. There is no other choice. And the hour is late. The earth shakes beneath the experimental explosion of atomic and hydrogen bombs. With feverish haste the Great Powers stockpile their lethal weapons of mass destruction. The gold and silver of nations, large and small, are melted into cannon. Everywhere, on land, on sea, and in the air, there is heard the throbbing of the engines of war. Men are dying on the battlefields of Indo-China. There is an uneasy truce in Korea The whole of Asia is in turmoil. Subject peoples chafe at their chains. There is bloodshed in Tunisia and Morocco. In the Middle East the Arabs hate the Israelis and the Israelis hate the Arabs. Germany is divided against itself. Behind the Iron Curtain hungry people cry for food. Millions of refugees trek their way over paths of want and desolation. There is economic unrest in France. There is political strife in Italy. There is rioting and rebellion deep in the heart of Africa. The power struggle between East and West poses a great danger for the human race.

But Christians are not in despair. They are not afraid. For 2,000 years Christians have been confronted with crises of one kind or another. They have sung their hallelujahs in the presence of tyrants and despots. Neither persecution, nor catacombs, nor crosses have silenced their witness to the things of peace. They are sustained in the knowledge that right is not forever on the scaffold; that wrong is not forever on the throne. They worship the God of history under whose governance all nations and peoples subsist. Dictators may rant and demagogues may rave but Christians compose their souls in peace. They are determined to achieve a warless world. Should the consummation of that aim be denied them in the flesh, they will pass on to future generations the torch of this high purpose.

In this Assembly we are concerned, among other things, with the responsibilities of American Christians in their struggle for world order. I shall discuss four of these concerns: (1) the United Nations; (2) negotiations between Russia and the West; (3) Point Four and surplus foods; and finally, (4) faith versus fear.

The United Nations

To begin with, American Christians must stand by the United Nations. They wanted the United Nations and said so. When the Charter was signed, the Federal Council of Churches said: "We are grateful to God that the prayers of the Christian peoples of the world for the success of the San Francisco Conference have been answered with agreement to establish the United Nations."

That was eight years ago. Today the U.N. is under heavy attack. There is the unrepentant isolationist who never wanted the U.N. in the first place. There is the screaming nationalist who argues that the display of the United Nations flag is an insult to the Stars and Stripes. There is the puffed-up go-it-aloner who naïvely assumes that, as in the case of Joseph's brethren, the nations will bow down themselves before the United States with their faces to the earth. There is the fair-weather do-gooder whose fervor for the U.N. vanished when the going got tough. There is the academic perfectionist who is disgruntled because the U.N. has not, in eight short years, healed itself of all its ailments. There is the common garden variety of demagogue who is against everything save the sound and fury of his own dema-

goguery. Then there is the person who is sincerely and earnestly dedicated to the principles and practices of international cooperation, but who feels that the U.N. has somehow let him down.

The time has come, therefore, for Christians to reaffirm their support of the United Nations. Fortunately, we have in the White House a convinced believer in the United Nations. The women of our churches should flood the White House with correspondence assuring the President of their prayers and informing him that in every test of political strength with the isolationists in and out of Congress, their support will be with him and not with those who stand against him.

It would be impossible in the short time at my disposal to speak of the many activities of the United Nations that offer promise of a brighter tomorrow. It will suffice to refer to certain issues.

Korea

There is Korea. The day will come when the intervention of the U.N. in Korea will be seen to have been a turning point in the age-long quest for peace. No amount of upside down double talk can disguise the fact that in Korea unprovoked aggression was challenged by the world community. The burden of military operations was borne by too few of the Member States, a circumstance to which the United Nations must address itself as it looks to the future. Now that a truce is in effect, the eyes of Christendom will be focused on the political conference which, it is hoped, will soon be convened. This conference must not become the occasion for a display of power politics by any nation or group of nations, East or West. Negotiations looking toward the establishment of a United Korea must be carried forward within the framework of the United Nations.

Reduction of Armaments

There is the reduction of armaments. The United States and other free nations must make another bold attempt to break the disarmament impasse. It is gratifying that President Eisenhower has so recently declared the willingness of our country to engage in a new and intensified study of ways and means to reach an agreement on the regulation and reduction of armaments. For Christians this is a "must." The present race in arms is economically suicidal, politically hazardous, and morally indefensible. As Christians we can never be content with a society that mobilizes its youth for military purposes, that teaches its children to crawl upon their stomachs in shelters and hide-aways in anticipation of the day when atom and hydrogen bombs may fall upon their cities. We can never be content with a society in which our treasured freedoms of speech and assembly and the spiritual integrity of our churches are jeopardized by the regimentation which is a by-product of a world armed to the teeth. If agreement on disarmament cannot be had with the Russians today, then let the search for an agreement be continued tomorrow, and next year, and the year after that. To accept as inevitable a world precariously balanced on the swords and bayonets of nations in tension is to betray the solemn trust reposed in us by Him who is the Saviour of the world.

Living Standards

There is the raising of living standards. The efforts of the United Nations to improve the lot of the millions of people who live in the underdeveloped areas of the world must be continued and expanded on many fronts. It was the United States that encouraged the U.N. to embark upon a program of technical assistance. Imagine, therefore, the consternation of those people in whose lands irrigation projects are under way, and soil enrichment programs, and plans for the prevention of disease and epidemics, when they are told that the United States is drastically curtailing its participation in these creative endeavors. And this at a time when the Soviet Union and two Soviet Satellites, Poland and Czechoslovakia, are making their mutual contributions to this program. For the Congress to cut the American appropriation to U.N. technical assistance by 25 per cent, is to do something that, in the long run, and from the standpoint of our own enlightened self-interest, is politically stupid.

Human Rights

There is the matter of human rights. Many of the people of our churches sincerely regret that our government is opposing "at this time" the ratification of Human Rights Covenants. Here, again, our nation took the lead. The United States delegation was largely instrumental in securing the adoption of a Genocide Convention by the 1948 General Assembly. While a sufficient number of nations have ratified this Convention to bring it into effect as among the signatory powers, this Treaty, which places the mass slaughter of humans under the ban of international law, still gathers dust in the archives of the Senate Foreign Relations Committee. And now we are announcing to the whole world that the Covenants on Human Rights will not be submitted to the Senate for ratification. Considerations of practical politics may have suggested the necessity of a governmental retreat on this important issue, but the churches will never lift the white flag of surrender on the front of human rights. In the struggle to establish in law the rights and duties of men, Christians have enlisted for the duration.

Refugees

There are the refugees. We rejoice in the fact that the Congress has enacted legislation permitting the entrance into this country, during the next three years, of 214,000 non-quota refugees. It is to be hoped the United Church Women will cooperate in making available the jobs and assurances necessary to facilitate the resettlement of those refugees for whom the Protestant and Orthodox churches have a special measure of responsibility.

I have mentioned only a few of our Christian concerns respecting the United Nations. There are

many others: the advancement of subject and dependent peoples toward self-government or independence, the further development of international law, the promotion of world trade, and progress toward the goals set forth by such Specialized Agencies as the World Health Organization and the Food and Agriculture Organizations. All of these concerns will be placed in peril if the U.N. is destroyed. And make no mistake about it. Powerful forces in this country are bent upon destroying the United Nations. The women of our churches must resist this trend toward international anarchy. I believe they will. Their record proves that they cannot be pushed around by the go-it-aloners. In the search for world order there is nothing comparable to the stubborn refusal of our church women to haul down the flag of the United Nations.

The U.N. is not a perfect organization. The experience of the past eight years has indicated the need of revising the Charter. The Senate has created a bipartisan Commission to make a study of Charter revision. There will be public hearings. It is not too soon for the churches to consider what they will want to say on this important question.

Negotiations

I come now to the second of our concerns respecting world order. American Christians should support the processes of negotiation. This is no less important than Charter revision. Changes in the Charter will not, of themselves, guarantee the peace for which we pray. It is utter folly to assume that changes in the structure of international organization will lift Iron Curtains or resolve the tensions between the Soviet bloc and the free world. The nations, particularly the Great Powers, must be brought closer together by the process of negotiation on the highest possible level. It was not thought at San Francisco that the U.N. would undertake to settle the complex political issues related to the aftermath of the Second World War. It was assumed that such issues as the future of Germany and Austria, and the role of Japan in Asia, would be settled by direct negotiation.

If we are to develop in this country a public opinion congenial to the process of negotiation, we must accept the view that we cannot always have our own way; that no nation has a monopoly on truth; that it is of the essence of diplomacy to find a middle ground upon which the negotiating nations may stand in fairness to themselves and with due regard for the interests of the world community. The search for this middle ground will be advanced when the statesmen of our own and other nations display a flexibility of mind sufficient to warrant diplomatic conversations.

The way to negotiate is to negotiate. When men in high places burst into public print with affirmations of policy from which it is said there can be no deviation save at the cost of national honor, they heighten the tensions by which the peace is imperiled and stultify in advance the process of negotiation. It must be conceded that to negotiate with the Russians is exceedingly difficult. But we must keep on trying, not in a mood of abject surrender but in the knowledge that posterity will bless us if we persevere in our efforts to reach an agreement with the Kremlin. It may well be that in the course of conversations around the conference table the United States may conclude that the only honorable course is to withdraw in the confident expectation that history will vindicate its refusal to compromise with truth and justice. That would be a commendable course of action and one wholly in accord with the highest standards of international morality. But the place for the United States to test the sincerity and good faith of those nations with which it desires to find common ground is in the conference chamber, not in the public press nor on the political rostrum.

As indicated by Secretary of State Dulles in his recent speech before the General Assembly, our country has declared its willingness to negotiate with the Russians, on the Foreign Ministers level, respecting the unification of Germany and the conclusion of a peace treaty with Austria. Looking beyond conversations on the level of Foreign Ministers, or their deputies, we should be ready to support negotiations at the higher level of heads of state. President Eisenhower, in company with his trusted advisers, could be counted upon to carry forward such negotiations with credit to himself and with honor to his country. To shrink from top-level negotiations on the ground that the President of the United States would be sold a diplomatic "gold brick," or that he would be bamboozled by the forensics of Communist dialecticians is to display an inferiority complex that ill becomes our nation. Moreover, the effort now under way to limit the negotiating responsibilities of the President by a crippling constitutional amendment, such as that offered by Senator Bricker of Ohio, should be defeated.

Point Four

In the third place, American Christians must support policies designed to relieve the hunger and deprivation upon which communism thrives. They can do this in good conscience, since their churches, in their own life and work, practice this gospel of Samaritan friendship. The churches hailed the Point Four program as one of the most constructive efforts ever projected in the field of American foreign policy. They saw in this program essential elements of the Christian faith. They saw their nation preparing to share its material treasures, its skills, and its know-how to feed the hungry, clothe the naked, and provide shelter for the homeless. When this program was first announced, there was a great surge of hope in the dark places of the earth. Communist agitators were utterly confounded. They were not prepared to counter the strategy of a nation bent upon doing good. The churches supported the Point Four legislation. They recommended substantial appropriations by Congress to

lift the Iron Curtain of hunger and deprivation. This they will continue to do provided Point Four is not used as an instrument to buy allies in the cold war. The churches must do what they can to recover the essentially humanitarian spirit of this endeavor.

Similarly, the disposition abroad of our food surpluses should be dictated by humanitarian considerations, not for purposes of strategy in the game of power politics. The United States Government owns outright more than two billion dollars' worth of farm surpluses: including 400 million bushels of wheat; 265 million pounds of butter; 925 million pounds of cottonseed oil; 20 million pounds of cheese; 26 million pounds of dried beans; and 374 million pounds of dried milk. These bulging storehouses of surplus food in the United States, by contrast with the empty stomachs of half the world's population, disturb the conscience of the American people. Happily, at the request of the White House, the Congress has authorized the President to spend 100 million dollars for food to be distributed to needy people abroad during the next seven months. Also, under the Mutual Security legislation, 250 million dollars is authorized for food to be sold abroad for local currencies.

The disposition of these food surpluses poses for the United States a crucial test of our national morality. If this food is made available on condition that the recipients, in one way or another, ally themselves with the West, the whole undertaking could boomerang to the discredit and hurt of the United States. If, on the other hand, these food surpluses are made available on the basis of human need, a vast reservoir of good will toward the United States will be created. May God give our nation the wisdom and spiritual discernment to dispose of our surplus food as the Good Samaritan gave of his friendship on the Jericho road.

Finally, and most importantly, American Christians must impart courage and confidence to the people of our land. There is danger that we may become a nation of psychopaths. Perhaps we need a Secretary of Psychotherapy in the President's Cabinet. It is almost unbelievable the extent to which the United States has become a vast whispering gallery of charges and countercharges. Even the dead are dragged from their graves and their memories besmirched by the gossipmongers. Patriotism is often equated with conformity. Loyalty is often construed to mean submission to political pressure. We are all agreed that if there are traitors in our midst they should be dealt with quickly and firmly. Those who conspire to subvert our institutions and destroy our government should be exposed and made to answer for their crimes. But surely these ends can be achieved without sowing the seeds of distrust and fear across our land. So pervasive is this fear psychosis that many of our people are uncertain about the present. They are in despair about the future. They feel they are caught between the upper millstone of Communist aggression, and the lower millstone of national bankruptcy and disaster. They no longer trust themselves. They no longer trust their leaders. They no longer trust their neighbors. They have all but lost their faith in the God of history. They run hither and thither like blind mice in a cage, believing themselves to be trapped by sinister forces beyond their control. To hear these people talk you would think the United States was undone, that the foundations of our Republic were crumbling, that the treasures of our civilization would shortly be reduced to dust and rubble.

Strange behavior, indeed, for a people whose forebears were men of faith. Our founding fathers had very little in the way of material wealth; no gold buried at Fort Knox, no storehouses bursting with surplus food, no tractors, no locomotives, no airplanes, no assembly lines, no copper mines, no oil wells. But they had faith in themselves. They had faith in the cause for which they were prepared both to live and to die. They had faith in Almighty God. They bequeathed to us and to free men everywhere a heritage that has been the inspiration of millions.

That faith seems to have departed from many of us. Otherwise we would not shake in our boots every time the men in the Kremlin snapped their fingers. It is positively degrading to observe with what consternation and dismay Western man, and free men everywhere, react to the fulminations of the Soviet dictators. One would suppose that our civilization was doomed, that the entire human race was foreordained to live in chains forged by the men of Moscow. It has even come about that to work for peace is regarded by the self-appointed custodians of our liberties as a form of Communist fellow-traveling. Thank God there are in this country hundreds of thousands of Christians, pastors and laymen, and the devoted women of our churches, who pray for peace and who are determined, day in and day out, to work for peace. They are not going to be bullied into silence simply because the Communists mouth the dogma of peace to disguise their aggressions.

The fears which currently beset us have seriously compromised the moral position of the United States in the eyes of the whole world. No amount of high-powered propaganda abroad in support of our institutions of freedom and democracy will suffice as long as we on the home front exhibit a mood of alarm and frustration. Our government employs all the modern devices of mass communication to tell the people behind the Iron Curtain to be brave and strong. At the same time we ourselves act as though we were scared to death. That is why we are losing friends.

Let us be done with this nonsense. Let us recover that courage and daring by which our forebears won for our blessed Republic a place of honor among the nations. Let us, as Christians and as a nation, seek the guidance of Almighty God from whom there is derived the strength sufficient to overcome the forces bent upon our destruction.

Wearers of the Golden Shield

A Service for Use in the Presentation of the Adult Life Membership Which Represents a Gift of Twenty-five Dollars to the Program of the Woman's Division of Christian Service

By MAUDE WHITE HARDIE

PRELUDE: Soft music of Hymn No. 223, *The Methodist Hymnal,* "Blessed Master, I Have Promised."

LEADER: The presenting of an Honorary Life Membership is an act which honors the recipient, her associates, and the donor. This pin which I hold in my hand (*holds it up*) has a significance at least threefold:

1. *It is shaped like a shield.* The shield for thousands of years has been an implement for practical earthly protection; it has also been a symbol of divine protection. "The Lord is my strength and my shield," said the Psalmist. "He is a shield unto them that put their trust in him," said the Wisdom Writer.

In humility and gratitude the Woman's Society of Christian Service recognizes its opportunity to offer protection to body, mind, and spirit in its work around the world. It is expected of the wearer of this golden shield that she will do her utmost to maintain and increase this service.

2. *It bears the sign of the cross,* symbol of sacrifice—of service—of infinite love. To the searching words

"Must Jesus bear the cross alone,
And all the world go free?"

we bow our heads and hearts as we make reply

"No, there's a cross for everyone,
And there's a cross for me."

It is expected of the wearer of this golden shield, bearing the symbol of the cross, that she will do her utmost to express the love of Jesus, through her life.

3. *It bears the initials which signify Life Membership.* Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (*Luke 9:62*)

It is expected of the wearer of this golden shield, bearing the symbol of the cross and the initials which signify Life Membership, that she will be faithful for life to the cause it represents.

_____ (Name), will you come forward? (*Fastens the pin on her dress.*) You are now counted among those who are wearers of the golden shield.

Let us pray:

O Jesus Christ, the Lord of all good life, who hast called us to help build the city of God; do thou enrich and purify our lives and deepen in us our discipleship. Help us daily to know more of thee, and through us by the power of thy Spirit show forth thyself to other men. Make us humble, brave, and loving; make us ready for adventure. We do not ask that thou wilt keep us safe, but that thou wilt keep us loyal; who for us didst face death unafraid, and dost live and reign with the Father and the Holy Spirit, God for ever and ever. Amen. (*The Book of Worship,* Prayer for Courage, page 332.)

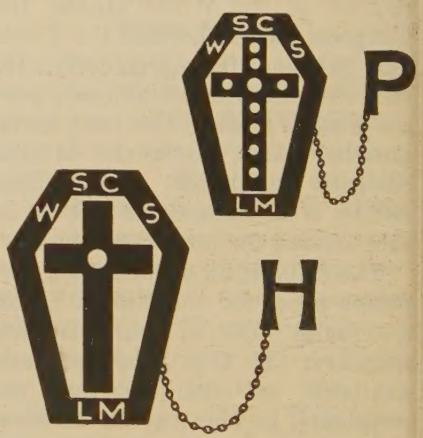
(*Moment of silence*)

HYMN (*Unison or solo. All bowed in an attitude of prayer*): No. 223, *The Methodist Hymnal.*

Blessed Master, I have promised,
Hear my solemn vow;
Take this pledge of mine and seal it
Here and now.

Strength of mine is only weakness,
Thine is strength indeed;
Strengthen me in fullest measure
As I need.

Let no worldly cares nor pleasures
Call my heart away;
Save me, Lord, and keep me faithful
Day by day.



Honorary Life Membership. **This represents a gift of one hundred dollars to the program of the Woman's Division. A certificate similar to the one given with Adult Life Memberships is sent to Honorary Life Members. The pin is of 10K gold and has a pearl in the center and a guard in the form of a letter H.**

Honorary Life Patron. **This membership represents a gift of three hundred dollars to the program of the Division. The certificate and pin symbolizing this membership are similar to the others. A beautiful design of nine pearls and the letter P in the guard are the distinguishing features of the Honorary Life Patron pin.**

Leaflet *In Honor,* available from Literautre Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Free for postage.

Who Are the Crusade Scholars?

By FLORENCE H. COX

Japanese Crusade Scholars presenting a native song during the 1953 Orientation Course held in Washington, D. C.

WHO are the Crusade Scholars? From whence do they come?

They are representatives of The Methodist Church and they come from more than fifty countries around the world.

To be chosen as a Crusade Scholar, one first must be recommended by the Methodist Field Committee in her own country. This means that probably she already has rendered valuable service to the church in some capacity. Also, she must have excellent health, a good knowledge of English, and a high scholarship record. Most Crusade Scholars are graduate students. The program includes members of minority groups in the United States and citizens from the possessions of this country. The Crusade Scholars have studied in more than fifty fields of specialization in about 100 American colleges and universities, twenty hospitals, and thirty educational institutions in other lands. Since the beginning of the program in 1945, there have been about 800 Crusade Scholars.

The effectiveness of the Crusade Scholars in our mission program can best be illustrated by a look at the work being done by a few who have returned. A recent letter from Miss Lucile Colony, executive secretary for India and now visiting her field, gives a brief account of the work some of them are doing.

"*Zillah Soule* is a church leader, principal of a teacher training college, a member of the Executive Board of the Methodist Church in Southern Asia, and serves the church in many responsible ways. *Leela Jacob* is on the staff of Leonard Theological College in the School of Religious Education. In Calcutta the Lee Memorial School which includes a teacher-training department is headed by *Smriti Das*.

"*Agnes Shaw* is headmistress of the new Higher Secondary School (Junior College) in Meerut. Evangelistic work in a district of Hyderabad Conference is in charge of *Padma Radiah*. *Irene Sant Masih* is head of a large school for girls in Moradabad. A large department at Vellore Christian Medical College has been headed by *Dr. Kamala Vytilingam*. *Chanda Christdas* is principal of the co-educational primary and middle school at Vikarabad, and is a most valuable officer in the Woman's Society of Christian Service."

Turning to other fields, *Violeta Cavallero* is today the leading Protestant woman in Uruguay, a graduate of Crandon Institute, Uruguay, Union Theological Seminary in Buenos Aires, and consecrated as a deaconess. Her deep spiritual insight and dynamic speaking ability characterized her work as pastor, and later as a Crusade Scholar, when her fellow students dubbed her "The Bishop." Back in Uruguay she heads the Bible teaching and religious activities at Crandon Institute with some 1,200 young people, providing opportunity to guide the "leaders of tomorrow." Miss Elizabeth Lee

(Continued on page 17)

Crusade Scholars—Scarritt, 1953-54

By MRS. FRANK G. BROOKS

CRUSADE Scholarship Fund—a Priority! That was the decision of the Week of Dedication Committee, whose chairman is Bishop Lloyd C. Wicke.

By providing Crusade Scholarships, The Methodist Church makes it possible for students from other countries and from minority groups in the United States to continue their higher education. These scholarships are financed by Week of Dedication gifts.

For the sixth year, I ask the women of Methodism to pray for and to share in the Week of Dedication. I request them to do more than that: to promote the Week of Dedication (February 28 to March 7) in their local churches.

Because of the gifts of Methodist men and women, seventy-seven foreign students are now studying at various universities in the United States. *And twenty of these Crusade Scholars are at Scarritt College for Christian Workers!*

These Scarritt students represent nine countries: six from India; three each from Argentina, Japan, and Korea; one each from Brazil, Uruguay, Malaya, the Philippines, and Mexico. Of this group of twenty at Scarritt, sixteen are young women. Let me introduce the girls to you, individually.

Clarice Shipstone is a graduate of Isabella Thoburn College, with a master's degree from a university in India. She is continuing her graduate work in education at Peabody and living in a Christian atmosphere at Scarritt.

Avenida T. Jose, a minister's daughter from the Philippines, has attended our Harris Memorial Training School and other schools

(Continued on page 19)

Tim Harden

Crusade Scholars at Scarritt College, Nashville, Tennessee, 1953-1954

First row (*left to right*): Clarice Shipstone, Avenida T. Jose, Ratna Sudershanam, Chung Oak Yun, Gladys Richards, Ritsuko Omura, Sarah L. Kashi Ram, Kwee Duk Choi

Second row: Vasantika Amolik, Olga Vela, Myriam Alice Revel, Belkiss Pereira, Kikui Tamba, Lai Yuen Wong

Third row: Masuyuki Imaishi, Jose Miguez, Ada Gaydou, In Sook Moon, Haydee Olga Gomez, Carlton Ram

Among Scholars Present

By WOODROW A. GEIER

SEVERAL months ago at the Crusade Scholars Orientation Program at American University, Washington, D. C., I met some forty of these students. Their stories are enough to convince us that the Crusade Scholarship Committee, working through the Board of Education and the Board of Missions, has brought to America some of the church's most promising leaders.

Miss Sarah Kashi Ram hopes that one day before long she will be teaching for The Methodist Church in an illiterate and poverty-stricken section of India. That is why she is studying at Scarritt College and taking special courses in the University Center at Nashville, Tennessee.

In her homeland, Miss Ram has seen much illiteracy, much poverty, but she has seen something infinitely more powerful than these—she has seen the Gospel of Christ transforming human existence.

Miss Ram's parents are Christian converts from staunch Hindu families. Her father is a minister in the Central India Canadian Presbyterian Mission. Training children in the Christian faith has not been easy for these former Hindus, but Miss Ram remembers that she and her brothers and sisters were "brought up in an atmosphere of love and prayer."

The parents' attitudes were very well illustrated, Miss Ram thinks, by an experience she had while in high school. She had planned to study medicine in order to meet the overwhelming demand for medical services among the women and children of her community. So she studied science and higher mathematics, happy in the thought of some day being qualified for medical school.

"But one evening," she said, "I overheard a conversation. My parents were trying to solve the financial problem of how to send me to

Miss Sarah Kashi Ram

medical school. My older brother was already studying in a medical college, and I had two brothers and a sister attending high school. Yet they were trying their best not to disappoint me. For the first time in my life, I realized I was an adult and had certain obligations toward my family. I knew it was impossible for my father to pay my expenses to attend medical school. That night I pondered over my life plans. Next morning I told my parents I would become a teacher. They were surprised, but they could not persuade me to change my plans."

So Miss Ram went to Hawa Bagh Training College, Jabalpur (now the Training Institute for Women). Here she attended school on less than half the amount of money that a medical education would have cost, and here she overcame, she said, some of the shyness and nervousness that prevented her from meeting the requirements for teaching.

She finished her course in 1939 and then became a teacher in the Christian Normal School, Khandwa, a Methodist institution. Here she came to understand her place in the work of the Church; for here she joined The Methodist Church and became active as a Sunday school teacher and youth counselor.

In 1946, Miss Ram went to Isabella Thoburn College, Lucknow, for further studies. After completing four years of work, she was sent by The Methodist Church to the Mission Co-educational School at Baihar. She worked in the Gonda Area, "among ignorant, backward, and simple people."

Now in America, Miss Ram will study the educational methods of some of the nation's best practical educators at Peabody College. Then she will return, if the bishop agrees, to the Gonda Mission Field.

Miss Ram is one of the Crusade Scholars of 1953-54 now attending school in our country. Crusade Scholarships have brought her and hundreds of the church's other most promising leaders to work in American colleges and universities in the past decade. Most of these scholars have studied among us, visited in our homes and churches, formed ties of international friendship, and returned to their homes. They are concrete witnesses to decades of Christian missionary effort abroad.

Many other Crusade Scholars have stories just as interesting, for these students come from areas where the Christian Church is undergoing trials by fire. In welcoming these leaders among us, we are welcoming Christ's ambassadors. And we are witnessing also to our faith in the Gospel to rise strong and triumphant in the lands to which they will return.

When you make your offering during the Week of Dedication, February 28-March 7, remember that the Crusade Scholarship fund has priority. The other special projects are listed on page 43.

A Day Apart*

By GERTRUDE BOYD CRANE

***Theme:* "You will seek me and find me, when you seek me with all your heart." Jeremiah 29:13 (R.S.V.)**

***The Purpose* of a day apart is that we may separate ourselves from the activities and pressures of our ordinary daily routines, and seek our God in aloneness and quietness. This is not easy. Our restless bodies are not trained to keep still; our equally restless minds flit endlessly here and yon; and, living constantly in noise, we do not know how to wait in stillness. Today we shall try to do this. Others will make a like search with us, but we shall not talk to them. Each one will sit, walk quietly, or, if she wishes kneel, for we shall be both together and alone. During these hours each will seek to face herself honestly and ask forgiveness; we shall wait before God until He speaks to us; and we shall go forth each with renewed dedication to her task. This day we shall spend in the company of one of God's great prophets, Jeremiah, whose life was almost continually alone and apart, but in this aloneness he found God a living reality. Our prayer is that we may have a like experience.**

PRELUDE

While the women are gathering there should be quiet music. Tables with devotional literature should be about the room and comfortable chairs. Your pastor and the district secretary of Spiritual Life will help you to select the literature. Copies of the Bible, *The Methodist Hymnal*, and paper and pencils should be available for all. There should be a worship setting which is changed by the leader for each separate section of the day's program. The leader opens and closes each section as indicated. Before the Day Apart really begins the leader should read the purpose of this day, how the day is to be conducted, the meaning of the silent periods and how they may be employed, and any announcements. Once the day has started it should follow without interruption according to this folder. All hymn numbers refer to *The Methodist Hymnal*.

CALL TO WORSHIP

LEADER: Let us come apart this day from our ordinary life, that we may dwell more fully in the presence of God.

GROUP: Lord, help us to be quiet so that we may hear thy still, small voice speak to us.

LEADER: Let us come in the confidence that if we seek God in singleness of heart, He will surely be found by us.

GROUP: O Lord, help us to come and wait before Thee this day.

HYMN: No. 342

SESSION I

Theme: An honest search for the sins which separate us from God.

Worship Setting: The cross.

Part I: Individual Bible Study in Jeremiah

5:20-31. The ocean has its limits but there seems no limit to the wickedness of men.

9:2-9. The sins of our tongues are shown here.

9:23-24. The things we really worship and trust are listed here.

2:4-18. Here, like Jesus, Jeremiah tells us that God is the water of life, but we are drinking bad water from broken cisterns.

Part II: Period of Private Prayer

Here let each try to make an honest list of her own sins. Let each ask, "What do I really love? Money? Social prestige? Power? Are my sins, anger? Jealousy? Nagging? Laziness? Criticizing others? Gossip?" Let each write down the sins she finds, and lay them in humble confession before God.

Part III: Guided Confession

Responsive reading, page 566 in the back of the hymnal, third Sunday, second reading. Period of silent prayer in which each asks forgiveness for the sins she confesses. Group prayer taken from Jeremiah.

LEADER: Thus saith the Lord, I am merciful; only acknowledge thine iniquity and return and thou shalt not be moved.

GROUP: O Lord, thou knowest, remember and visit me. Thy words were found and I did eat them and they were unto me a joy and a rejoicing, for I am called by thy name.

LEADER: Thus saith the Lord, Ye shall be my people and I will be your God. Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.

General Confession in unison found in the ritual for the Lord's Supper on page 529, in the hymnal. Let the leader conclude with the prayer and the words of comfort which follow the General Confession.

HYMN: No. 198

SESSION II

Theme: A search to worship God in spirit and in truth.

Worship Setting: A picture of Christ with perhaps a vase and one flower.

HYMN: No. 1

Part I: Individual Bible Study in Jeremiah and the Gospels.

Part II: Period of Private Prayer

During this period let each woman seek to judge her own worship by asking such questions as these: "What do I really think about when I am in church? My neighbor's clothes? The dinner I must serve after church? Something I must do Monday? Do I look down on others who worship and thank God I am not like them?"

Let each one repeat the theme verse putting in her own name in place of the pronoun "you," and know that God is inviting her to a single-minded search for him. The leader will close this section by leading the group in repeating this verse.

Part III: Guided Worship of God

Let the leader read aloud such Psalms as 93, 95, 96, 97. Then let her suggest slowly with silent periods for prayer: "We seek to come into the presence of God (*pause*). God is all the majesty I can think of as shown in the sky . . . the storm, the mighty ocean . . . (*pause for silent prayer*). God is all the beauty I can know in the flowers, the singing birds, the sky at night, the laughter of little children . . . (*pause*). God is all the purity I can know. The purity I think of when I see newly fallen snow, or

crystal water flowing clear and clean, or the holiness of life in one of his saints . . . (*pause*). God is all the love I can know . . . in the mother bending over her child in her arms, in a father carrying his baby, in the warm handclasp of a friend. God is all these and more as shown in the face of Jesus Christ, my Lord . . . (*pause*). This is my God, the Father of my spirit, who loves me with an everlasting love."

RESPONSIVE PRAYER:

LEADER: Wherein shall we come before the Lord, and bow ourselves before the most high God?

GROUP: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

LEADER: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

GROUP: "Give unto the Lord the glory due unto his name . . . worship the Lord in the beauty of holiness."

HYMN: No. 4

LUNCHEON

A very simple lunch should be served, with as little noise and commotion as possible. It would be well to have this meal in some other room than the room of quiet worship. This will avoid noise and give opportunity for movement. There should be no talking. During the meal a soloist or quartet might sing favorite hymns, or good recordings would be appropriate. Someone also might read good religious poetry, or selections from such a book as *The Practice of the Presence of God*. Be sure to give time during the luncheon period for browsing around the literature tables.

SESSION III

Theme: A search for deeper experiences in prayer.

Worship Setting: A picture of the "Praying Hands," by Dürer.

HYMN: No. 180

Part I: Individual Bible Study

Jeremiah 11:18; 12:6; 16:15-21.

Here Jeremiah pours out his heart to God and learns that, though God always hears, this does not mean he takes us out of our suffering.

Read Luke 22 and 23 to see how Jesus also cried out to God, but He learned to go beyond Jeremiah and to pray not for revenge upon those who had wronged him but that those who persecuted him might be forgiven.

Part II: Period of Private Prayer

Here let each woman write out just for herself a list of people against whom she has cause to feel anger and resentment. Think of those who have hurt her feelings, or gossiped about her, or spoken unkindly to her, or refused to speak to her. Then let each in the spirit of Jesus pray for each person on her list, remembering that if we cannot forgive those who hurt us, God cannot forgive us.

Part III: Period of Guided Worship

HYMN: No. 376

Period of volunteer prayer for others. Here urge each woman to offer at least as much as a sentence prayer for her Woman's Society, her church, her pastor, our missionaries, some member of her family, or a friend. Time might be taken for the writing of sentence prayers to be read by the writers if the women are timid; also at this time there might be requests for prayer which could be in writing and handed to the leader. *This period will close with the Lord's Prayer recited in unison.*

SESSION IV

Theme: "I'll Go Where You Want Me to Go, Dear Lord."

Worship Setting: A globe with the cross beside it; if possible so lighted that the shadow of the cross falls upon the globe.

HYMN: No. 259

Part I: Individual Bible Study

Jeremiah, Chapter 1. Note that Jeremiah found God in the ordinary experience of a flowering tree in the spring. So we must find God in the ordinary things of life, until like Brother Lawrence we worship as easily when we cook and keep house as when we are in church. Note also that Jeremiah found it hard to do what God wanted him to do, but God made him strong for service, and will make us strong.

SPECIAL MUSIC: "I'll Go Where You Want Me to Go, Dear Lord." This should be sung as a solo. It is No. 97 in the *Upper Room Hymnal* and is in many older hymnals.

Part II: Period of Silent Worship

Here let each make a list of just what she feels she can do to serve God. Write out these pledges and contain such promises as: "I will be more patient with my family; I will not gossip about my neighbors; I will call upon the shut-in and the sick; I will study to keep informed about what my church does; I will give more to missions; I will serve on a committee."

Let there be a break in this silent period, where the leader reads testimonies of what our work and money mean for Christ. An excellent example can be found in THE METHODIST WOMAN for February, 1950, page 23, where there is a letter from Japan telling what the gift of a piano meant. Others could be found in WORLD OUTLOOK and recent issues of THE METHODIST WOMAN.

When this last silent period is over and each woman has written her own personal commitment to God, let the leader ask the women to rise and follow her to the altar where the pledges may be dropped into a metal receptacle. Then let the leader touch a match to them and say, *"Let the smoke of these rise as incense before thee, O Lord, and do thou give us power to keep these pledges here made. Amen."*

CLOSING HYMN: No. 54

BENEDICTION BY LEADER

Let the women leave quietly without talking, and as each goes out hand her a small leaflet with Sallman's *Head of Christ* * upon which has been typed the theme verse of the day, Jeremiah 29:13.

*Reprints available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices. 2 cents each; 6 for 10 cents.

[1] Avalable from the Methodist Publishing House in your territory.

Enriching the Lonely Age

By MABEL GARRETT WAGNER

Morgan Fitz

A handicraft class of the Golden Age Group, Bethlehem Center, Augusta, Georgia

GROWING old in a city can be a lonesome experience. Often, old people are not accepted in a busy, bustling city. They are not loved. O. Henry defined a rooming house as "a place where, if you're hungry, nobody cares." And many elderly people live alone, isolated from human companionship, with no opportunity to break bread with another. They feel neglected and shunted aside.

"There are more persons over seventy years of age in America today than at any other period in her history," announces one life insurance company. From 1900 to the present time, life expectancy has risen from forty-seven years to sixty-eight years. In the nation today are millions of healthy old people, eagerly looking for something to do in their spare time. Especially do they need friends, fellowship, and leisure-time interests.

Realizing this, many of our settlement houses and community centers of the Woman's Division of Christian Service are providing opportunities for friendship, understanding, and a home substitute for the personal enjoyment of older people. These friendship groups, often called Golden Age Groups, provide a place where oldsters feel welcome and make new friends. No longer need they sit forlorn and forgotten in a corner.

In one settlement house in the Midwest, the Golden Age Group comes in the late morning for a devotional service with hymns, prayers, and Bible verses, planned and conducted by themselves. After lunch served by a Woman's Society of Christian Service, the oldsters have a social time with perhaps a program, games, and conversation. Then it is time to go home for their rest and nap.

At Rebecca Williams Community House in Warren, Ohio, the director reports that many in the Golden Age Group are Italians, born in "the old country." They love to see pictures of Italy, play folk games they enjoyed in their youth, and talk together in Italian about their happy childhood.

Kingdom House, St. Louis, reports ninety-seven members in its Golden Age Group.

The programs of many centers often include parties at holiday time, costume parties at Hallowe'en, old-fashioned spelling bees, travel pictures, talks by the group on such subjects as, "The Most Interesting Place I Ever Have Visited," "My Favorite Poem or Bible Verse."

Older men and women are people, with an inner capacity and ability to learn and grow. Loneliness is usually a terrific problem for elderly people to face. Hence, developing hobbies is often popular with these groups, such as weaving, crafts, the collection of stamps or postmarks. The interests of the members of these Golden Age clubs or groups determine the program. Many groups elect their own officers and have committees. Patronizing leaders and assistants are harmful. Older people need to feel they are still capable of planning and doing things for themselves, which they are. It is this spirit which prompts our centers to provide opportunities for fellowship and activities for our older neighbors and friends as the following reports describe:

"The membership in the Golden Age Club doubled during the past year. Up until this year, only women attended the club. Now about half the members are men," reports Miss Fannie Bame, head resident of Bethlehem Center, Augusta, Georgia. "About forty of these older people, all over sixty-five, meet once a week. During the meetings they chat, have a Bible discussion, and then disperse for handicraft classes. The women sew and weave while the men make things out of wood. After these sessions, a meal is served the group each week by Negro church women. This is the only place that I know of in Augusta performing such work with older folk," writes Miss Bame. "We find it one of our most rewarding activities."

"The Golden Age Club, composed of men and women over sixty-five years of age, is rendering real service to its thirty-five members," reports Fred Rogers, head of Bethlehem Center, Nashville, Tennessee. "This group offers an opportunity for fellowship with each other and is a means of bringing joy and entertainment into their lives. The club gives each member a feeling that he or she is a wanted and useful member of the group and the

agency. Through their craft program and weaving, opportunity is given to develop many interests and a sense of achievement for what they have done. Through their regular weekly dues, the oldsters have remembered sick members with cards. They always send floral tributes at the time of the passing of one of their members. Since many of the members of the Golden Age Club live alone, their meetings offer a period of relaxation and change, thus relieving the strain of everyday living."

These are a few examples of programs being included and developed for this rapidly increasing older age group. So, in this small way our centers, as an arm of the church, reach out in Christian love and fellowship to older people.

Who Are the Crusade Scholars?

(*Continued from page 11*)

says of her: "Miss Cavallero is well known all over Latin America. Her articles, stories and poems appear frequently in church periodicals and other magazines. Her annual devotional booklet for Holy Week is used by hundreds of Protestants. Her voice goes out over the radio every Sunday."

Araceli Janairo following her recent marriage, returned to her effective work as dietitian at Mary Johnston Hospital, where the kitchen was improved 100 per cent under her direction.

Taeko Kamiyama, after her Crusade Scholarship study, returned to Aoyama Gakuin College in Tokyo as Assistant Dean of the Junior College. She says her two years here served "to open her eyes and widen her horizon, not only in the field of study, but also as a Christian worker," which characterizes her work as adviser and counselor.

Hanna Kawai is head of the English Department of Keisen Girls' Junior College and adviser of the Student Government organization, affording ample opportunity to profit by the privilege of visiting faculty and student council meetings while studying under a Crusade Scholarship. She serves on the World Fellowship Committee of the Y.W.C.A. and the Young People's Symphony Concert Committee. She says that in Japan music is a form of entertainment to be enjoyed by the wealthy, but after observing the music work for young people in Los Angeles and Philadelphia, she feels that cultural training is most necessary for the people of all walks of life in Japan.

Hildegarde Funk's recent wedding provided opportunity to initiate in Germany a custom observed in America, that of solemnizing the marriage and reception in a church instead of in a restaurant or café. She says one of the greatest values of her scholarship study was that it brought her the "fellowship of people from all over the world." She and her husband are looking forward to missionary service.

Bishop King says that *Mrs. Anna Sherman's* Crusade Scholarship was a fine investment in family life so greatly needed in Liberia, and that both she and her husband are "Exhibit A." *Mrs. Nancy Nah* is another Liberian who, after Crusade Scholarship study, is doing excellent health work in Monrovia.

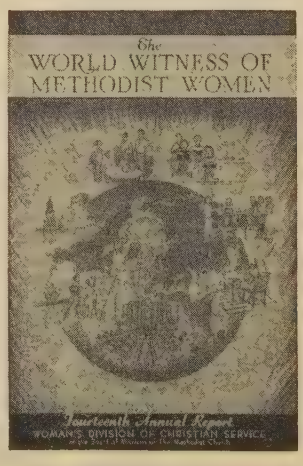
While we cannot tell the story of the many Chinese students who returned to work in the interior of China, we would mention others such as: *Ivy Chow* who is doing excellent work with young people, *Louise Huang* in evangelistic work, and *Carol Huang* in educational work in Sibu College, all in Borneo.

Crusade Scholarships also provide training for members of the minority groups in the United States. Representative of these are: *Ethel Watkins* who, after one year of Crusade Scholarship study in social work, served the Woman's Division of Christian Service in the Department of Christian Social Relations and Local Church Activities last summer, and will return next summer as associate secretary in that department, after completing her course; and *Wilhelmina Gilbert* who teaches commercial subjects at Bennett College and is noted for the creative things she is doing in the operation of the "Stenographic Pool" which is rendering a great service there.

At the orientation course for newly arrived Crusade Scholars, which was held on the American University campus in Washington, D. C., last summer, it was most revealing to see forty Crusade Scholars representing fifteen countries on five continents working, playing, worshiping together, completely "at home" with each other. It was even more surprising to find all forty of them entering into the singing of the same youth group songs that are used in our own young people's organizations. Most thrilling of all was the experience of the entire group completely absorbed in discussion or deeply moved by a worship service.

How does a program such as the one which provides scholarships for these students from the five continents and the islands of the sea exist? It is a priority project of the WEEK OF DEDICATION, supported by your offerings in the churches across the country. This year the WEEK OF DEDICATION is February 28 to March 7. When you present *your* offering, think of these Crusade Scholars.

Now Available



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Crisis? Dangerous Opportunity!

By J. MARGUERITE TWINEM

THE chart should sound alarm because there is danger ahead, unless we see it as an unsurpassed opportunity for humble and loving service on the part of professional women and college young people. Here is a joyous task for women—that of helping people of great promise find the abundant life in Christ, expressed in terms of a dynamic Christian faith, improved health, education, livelihood, family life, and community relationship.

The lifework missionary gives to Christian work around the world a continuity and strength of dedication that is indispensable. Today 50 per cent of our missionaries are over 51 years of age; 45 per cent of our missionaries under 36 are special-term (three years only). Here is the crisis! This is dangerous! Can we make of it a glorious opportunity? Here are the needs:

Business and Secretarial—There are openings for 17 women in hospitals, mission offices, orphanages, and schools in Korea, India, Africa, Brazil, and the Philippines.

Educational—For Africa 43, for Japan, Korea, and the Philippines 52, 29 for India and Pakistan, 16 for Southeast Asia, and 36 for Latin America. Kindergarten specialists, librarians, religious education majors, teachers of English, arts and crafts, home economics, music, science, physical education, and commercial subjects are needed in large numbers. One nutritionist and biochemist qualified for research is needed at Isabella Thoburn College in Lucknow, India. Instructors and supervisors of student teachers are needed in every country.

Medical—14 doctors, 26 nurses for hospital supervision and teaching of student nurses, 19 public health nurses, 9 laboratory technologists, 2 dietitians, 1 X-ray technician, and 2 occupational therapists are needed in Africa, India, Korea, East Asia, Southeast Asia, and Latin America.

Religious and Social—There are 106 calls for persons who have had special graduate religious education and social work.

This year's special call to our young women between the ages of 21 and 28 is for 25 for Africa and 10 for Korea. Many of these, who go for a period of three years, will be our college graduates of June, 1954, but we also need those who have had a year or more of successful professional experience. Africa needs 3 secretaries, 2 social work-

ers, 4 teachers of arts and crafts and homemaking, 6 teachers for primary school, 5 laboratory technologists, and 5 nurses. Korea needs teachers who can also do youth work in school and church. The subjects include Bible, music, physical education, English, and commercial subjects. All must be flexible in meeting the needs of a war-torn country.

Do you need information? According to a recent study made by Professor Samuel Southard of the Baptist Theological Seminary in Louisville, Kentucky, of 500 students preparing for a church-related vocation 27 per cent had talked to their pastors, 20 per cent to their mothers, and 3 per cent to church-school teachers. But only 15 per cent of the adults approached had information on church vocations, although 27 per cent of the counselors followed up the interview by guiding the young people into various church activities. Of these students 63 per cent made their vocational decision between the ages of 16 and 22 years. The reiterated difficulty was that they received so little information about church vocations. You can be one of the informed mothers or counselors. Your local church's Committee on Christian Vocations can serve young people by being informed and disseminating information.

All applicants for foreign service must be graduates of accredited colleges. All must be people of genuine Christian experience with a faith they are eager to share. All receive salaries, housing, medical care, travel expenses to and from the field, and participate in the pension fund of the Board of Missions. Any young woman interested in applying for foreign service should write to J. Marguerite Twinem, Board of Missions, 150 Fifth Avenue, New York 11, N. Y., at any time after completing her junior year in college.

Invaluable resources are:

***1954 Methodist Service Projects*—a directory of opportunities and qualifications for service offered by The Methodist Church. Order from Interboard Committee on Christian Vocations, P. O. Box 871, Nashville 2, Tennessee.**

***Want a Real Job?*—a free booklet that can be ordered from Literature Headquarters: 7820 Reading Road, Cincinnati 37, Ohio. It should be given to young women who are considering missionary service.**

***Christian Careers Calling Youth*—a free leaflet giving qualifications and requirements, fields of service, terms of service, and the steps in application. This can be secured by writing The Joint Committee on Missionary Personnel, 150 Fifth Avenue, New York 11, N. Y.**

CRUSADE SCHOLARS—SCARRITT

(Continued from page 12)

specializing in deaconess and kindergarten work. Miss Jose has been a youth director; she is now majoring in religious education.

Ratna Sudershanam, another minister's daughter, is an energetic young woman about whom an entire article should be written. Her activities in India amaze me: teacher in the Stanley Girls' High School, Hyderabad; secretary and treasurer of her Woman's Society of Christian Service; secretary of the Girl Guide Movement; superintendent of the intermediate Sunday school. And so I could continue! Miss Sudershanam is especially interested in history. She hopes to learn how the United States became a leading democratic nation and what system of education contributed to this end.

Chung Oak Yun of Seoul, Korea, believes that her country more than any other needs trained leaders and educators. Miss Yun is a graduate of Ewha Woman's University. At Scarritt she is putting special emphasis on Bible study. She says: "During the war in Korea I read the Bible, and kept peace, joy, and freedom in my heart."

Gladys Richards of India is tiny and looks like a little girl. She is a graduate of Isabella Thoburn College, and is now studying methods of education and the educational function of the church.

Ritsuko Omura became a Christian in 1947, when attending Tokyo Woman's Christian College. Miss Omura has worked in orphanages in Japan and hopes to visit many orphanages and social work agencies while in the United States.

The interesting story of Miss Sarah L. Kashi Ram is told on another page of THE METHODIST WOMAN. The young woman standing beside her in the picture is Kwee Duk Choi of Korea. Miss Choi is a graduate of Ewha, and is studying religious education at Scarritt. Miss Choi says: "My studies challenge and encourage me to work towards the goal of a united and Christian world. . . . The freedom which the children and youth have in this country has impressed me as well as the activity of women in Christian work."

There are eight other Crusade Scholarship girls at Scarritt about whom many interesting paragraphs could be written. A few words about each one must suffice!

Vasantika Amolik — assistant headmistress of our Johnson Girls' High School in Jabalpur, India; Olga Vela—a laboratory technician in a hospital in Monterrey, Mexico; Myriam Revel—a teacher in our Crandon Institute in Uruguay; Belkiss Pereira of Brazil—interested in vocational guidance; Kikui Tamba of Japan—eager to help Japanese young people who are bewildered by the many doctrines to which they are subjected! All of these girls are grateful beyond words for the privilege of having a Crusade Scholarship.

To complete the group of sixteen women at Scarritt are: Ada Gaydou of Argentina, preparing to become a better teacher or principal; In Sook Moon, another Ewha graduate, now specializing in social group work; Olga Gomez, Argentina, formerly a teacher in our Colegio Americano, now studying education and social work.

Can you think of a better way to bring peace to our world than to show students how easy it is for Christians to live together in unity and fellowship? Scarritt is truly a proving ground for international understanding!

Circles WORSHIP AND PROGRAM SUGGESTIONS

SOIL—THE WORLD

By FRU SIGNE NYQUIST

Finland Unit of the World Federation of Methodist Women

The Woman's Society of Christian Service has two Conference Societies with a total membership of approximately 900 in thirty-one local Societies. Our greatest activities are in missionary work. We support our own missionary in India and have a small Old People's Home in Helsinki. We feel a close fellowship with all Methodist women all over the world, especially on the World Day of Prayer, which is celebrated in all our Societies.

Call to Worship:

"The earth is the Lord's and the fullness thereof; the world and they that dwell therein."

"O magnify the Lord with me, and let us exalt His name together."

Hymn: "We've a Story to Tell to the Nations" (*The Methodist Hymnal*, No. 501).

Scripture: John 17:11-18. (*Give emphasis to verse 18.*)

Meditation: Some hundred years ago many Christians, who certainly were serious concerning their fellowship with God and their spiritual life, were disposed to withdraw from this world to live as hermits in deepest isolation, sometimes in the forests, sometimes on a desolate island. In this way they believed they could serve their heavenly Father better and become more like Him. They forgot one thing. To be a Christian means more than cultivating one's own soul. It means being a co-worker with God, to have a task to fulfill, a job to do. We are sent into the world by our Lord himself. The world is our field of work.

The world is evil? Yes, and for that reason it needs you. The world for you may be the very place where you are working every day among unbelievers. That is the field where you have to sow your seeds of Christian love, patience, forgiveness, kindness, and helpfulness. Your fellow workers are the ones who need your kind words and good doings. They are the soil in which you may sow the seed of eternal life in your daily work.

The world may be the community in which you live. Activities are not always filled with Christianity in our community life. Customs and institutions become mixed with unchristian ways of acting and thinking. Your community is the soil in which you are expected to sow the seed of the Lord. You have a responsibility. Let your voice be heard as a citizen of a modern community, and let it be the voice of Him who speaks words of love, peace, justice, and happiness for everyone.

The world is the soil. We are a family of nations building up the world. Our voices as Christians must be heard in the family of nations. The world is just as evil as men have made it. But the world is calling for men and women who are loving and daring enough to speak the language of Christ in world affairs.

Prayer: Father in Heaven, give us the courage to believe that the world is the soil in which Thy seed can grow and bring forth fruits of eternal life. Amen.

Solo or Duet: "O Master of the Waking World" (*The Methodist Hymnal*, No. 480).

Benediction: "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer. Amen." (Psalms 19:14)

Program Suggestions:

1. Crusade Scholars. Two or three women should be so saturated with information concerning the Crusade Scholarship program (pages 11-13, 42) that they can give brief, peppy answers to the following *planted* questions:

a. What is the Crusade Scholarship program?

b. How are the scholars chosen?

c. Who are some of the scholars?

d. What countries do they represent?

e. Where do they go to school?

f. How effective is the program?

g. What happens after graduation?

h. How is the program financed?

i. When is the Week of Dedication?

2. World Council. Material on page 32 may be used to introduce the subject. One of the topics to be discussed at Evanston is *Christians in the Struggle for Community.* Some of the points of this study are covered in the article on pages 6-9. Plan a modified buzz session by dividing the circle into groups of three or four and assigning subheadings of the article to each group. Allow ten or twelve minutes for discussion; then reassemble the whole circle and call for findings from each group.

3. News Broadcast. Give a review of articles from WORLD OUTLOOK and THE METHODIST WOMAN, as a radio news broadcast.

4. Brotherhood Quiz:

Birthday ceremonies. Where?

Reactions of youth. To what?

Opportunities for professional women.

"The most effective citizens _____." Finish quotation.

Hotels for delegates. Where?

"Election . . . will make contribution . . . brotherhood." Explain.

Reorganization revolutionary. Explain.

Honors to missionaries.

Ordination of women—Methodist policy?

Offering from Week of Dedication priority.

Deaconess recruits needed. Why?

Whatever suggestion you use, close with a Call to Prayer for the Assembly, page 3.

Information and Action

Dear Friends:

Recently a Methodist minister called his audience to the kind of new perspectives in human relations that demand unrelenting courage and a sensitive insight into the Christian's responsibility for leadership in the current world crisis. He said, *"We are citizens of eternity!"* He meant no less than the simple fact that Christians are citizens in The Kingdom of God on Earth, and therefore obligated *to live together as "brothers."* Brotherhood Month in such a setting becomes important as a time for taking stock of progress in achieving "brotherhood" and in determining next steps in practice.

The following issues may have some connection with "brotherhood."

1. January and February may have been suggested as a good time for initiating some basic plans to combat the evils and dangers of alcohol in the life of families in church and community. "Am I My Brother's Keeper?" may well be our slogan as we seek to uproot the alcohol pattern from our communities. For helpful aids see THE METHODIST WOMAN for January, 1954, *The Voice* for December, 1953 (10 cents), and order for use in your study and discussion groups the following filmstrips: "Not My Community," price $5.00 color. "Of Cats and People," price $3.00 silent, $8.00 sound; available from The Methodist Board of Temperance, 100 Maryland Ave., N.E., Washington 2, D. C.

2. The following pages of this issue of THE METHODIST WOMAN attempt to point up the issues related to the Supreme Court decision on segregation in public schools. There are many ways in which these pages may be used, but it may be helpful to suggest two specific things for the guidance of your committee as you work on this crucial matter:

(a) Take the questions outlined in "A Check List—" and use them as a basis for your fact-finding committee. This job can best be done by representatives of several churches and other community agencies *working together. You may need to initiate it!*

(b) The second suggestion is a simple method of stimulating concern for the whole question of public schools and the existing biracial school system in some states. The October, 1953, issue of THE METHODIST WOMAN had four pages devoted to the *human rights* issues. One suggestion called attention to *The Workshop for Cultural Democracy,* 204 East 18th Street, New York, N. Y. A Handbook for Conversation Groups entitled *Know Your Neighbors,* price $1.00, may be secured from that agency. Using that handbook as a guide, why not enlist some of the choicest, best-trained leaders from the Woman's Society and Guild of your own local church and other churches and agencies, and work out together some plans for neighborhood or block "conversation groups" on the public school and segregation?

3. Page 24 gives a story, "The First Lady of the U.N. Speaks for Peace," and pages 8-11 reproduce an address by Dr. Walter Van Kirk entitled "The Christian Struggle for World Order." These two resources may well serve as the basis for one or more circle meetings, or provide background materials for some midweek or Sunday evening church-wide discussions. Why not enlist your pastor in planning for the use of these materials?

4. The following new materials are a *"must"* for your Society or Guild:

(a) A packet, "If Thou Hadst Known," * price 50 cents. This packet contains six discussion guides on the six-point quadrennial emphasis as related to "The Things That Belong Unto Peace." Youth groups, circles, and other special groups will find these guides very helpful.

(b) A new pamphlet entitled "Church and State," * by Claude D. Nelson, price 60 cents. This is a guide to study and discussion of the relation of the forces of religion and government. Such questions as the following are discussed: *Diplomatic Relations With a Church, Public Funds for Denominationally Controlled Hospitals,* and *Religion and Public Education.* Why not see that your pastor and the president of your PTA have copies!

5. Finally, you will want to keep your December, 1953, copy of THE METHODIST WOMAN close by! Congress is in session! *We* have a job to do there, too! Let us remember that this is *Brotherhood Month, Brotherhood Year,* and Brotherhood Century! The responsibility belongs to us all!

Sincerely yours,

THELMA STEVENS

MARGARET R. BENDER

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

"Brotherhood" Is a "Local Responsibility"

EVERY Methodist woman in the nation has a responsibility directly or indirectly for the public schools of this land. This responsibility relates to adequacy of facilities, salaries and training of teachers, content of curriculum, *and equal opportunities for all the community's children!* The needs vary in different parts of the country according to *tax money available for education* and *traditional patterns governing racial and group relations.* These patterns are based on state laws in seventeen states, but on custom and tradition in many other states and communities.

The question of *Federal aid* to *public education* also plays a part in this whole problem.

However, because of limitations of space as well as the urgency of the issue, these two pages will be concerned with the possible *results* of the Supreme Court ruling which is pending at this writing. This ruling may affect both laws and practices. In some states segregation exists only through custom, but the responsibility is no less for change.

Because The Southern Regional Council (63 Auburn Avenue, N.E., Atlanta, Georgia) has given helpful guidance on this issue, the following excerpts are here reproduced from a recent pamphlet of that organization entitled, *A Check List for Your Local Schools.*

"Sometime in the course of 1954, the Supreme Court may be expected to give its long-awaited answer to the question: Can the states constitutionally require segregation in the public schools?

"Whatever the answer may be, it will call for calm, informed leadership in every community. If the answer is yes, we shall be confronted with the enormously expensive job of making the school systems truly equal in short order. If the answer is no, the job will be the even more difficult one of readjusting our thinking and practices to conform to the new law of the land.

"*In either case,* the basic responsibility will fall on local people. State officials may prescribe and legislate—and what they say or do will greatly influence the course of events. But our public school systems are fundamentally community institutions, locally attended and locally run. The detailed effect of state laws and regulations, as well as court decisions, depends ultimately on community action. Parents, civic and church leaders, locally elected school boards—these are the people who determine the day-to-day operation of the public schools.

"The most effective citizens in any community are those who look ahead. They perform the invaluable function of getting, well in advance, the facts on which sound decisions must be based.

"Already in various parts of the South thoughtful people are asking themselves: How great are the inequalities in our dual school system? How much progress have we made toward equalization, and how much further do we have to go? How much money will be needed to do the job? How long will it take? If the court should rule against segregation, which of our schools would likely be affected? What would the practical problems be in terms of buildings and classrooms, teachers and textbooks, and the many other elements that make up a modern school system? *The answers* to these questions must be found in the community itself, for no two communities are exactly alike."

For your guidance here is "a check list designed to provide general comparison of white and Negro education in your school district, county, or city. It can be completed with a minimum of time and effort. Many, if not most, of the facts called for may be found in the report which your local school system submits each year to the State Department of Education. Your school superintendent should be glad to let you see a copy. But even if your group is limited in time and numbers, it is essential to make some survey of the schools themselves. Facts and figures on paper are never an adequate substitute for firsthand observation.

A CHECK LIST FOR YOUR LOCAL SCHOOLS

"1. How many children of school age are there, by race?

"2. Is the number of school children increasing? If so, in what racial proportions?

"3. What is the percentage of pupils, white and Negro, in average daily attendance?

"4. How do the white and Negro schools compare in percentage of school age children enrolled? Absenteeism? Enforcement of school attendance laws?

"5. What is the average length of school term, by race?

"6. What is the value of school plants per white pupil? Per Negro pupil?

"7. How do the white and Negro school buildings compare in age, appearance, type of construction, toilet facilities, lighting, ventilation, heating, auditoriums, gymnasiums, athletic stadiums, cafeterias, libraries?

"8. In school libraries, how do the number and quality of books compare?

"9. What is the current operating expenditure per white pupil? Per Negro pupil?

"10. How does white and Negro classroom equipment compare (desks, chairs, blackboards, laboratory equipment, visual aids, et cetera)?

"11. How does white and Negro recreational equipment compare

(fixed playground, athletic, and gym equipment)?

"12. How much playground space is provided per white pupil? Per Negro pupil?

"13. What is the average number of pupils, white and Negro, per classroom?

"14. What is the average number of pupils, white and Negro, per teacher?

"15. Compare the average salaries of white and Negro teachers with comparable training and experience.

"16. What is the average number of years of college training of teachers, by race?

"17. Are the same courses taught white and Negro pupils of the same grade levels? Are the same textbooks supplied in the same quantities?

"18. What per cent of white pupils are transported by bus? Of Negro pupils?

"19. What is the average number of pupils per bus, white and Negro?

"20. What is the average age of busses used for white and Negro travel?

"21. How do school health services for the two races compare?

"22. What is the estimated cost of equalizing the facilities and services discussed above?"

The Schools and the Courts (Excerpts from another new pamphlet from The Southern Regional Council entitled, *The Schools and the Courts.*)

1. Who is challenging segregation in public schools?

Negro parents in five places: Clarendon County, South Carolina; Prince Edward County, Virginia; Topeka, Kansas; Wilmington, Delaware; and Washington, D. C. . . . The suits were brought on the grounds that public school segregation violates the Fourteenth Amendment. . . . In Washington, D. C., the case rests on the *Fifth Amendment* which forbids that any citizen under Federal jurisdiction should be deprived of life, liberty or property without due process of law.

2. What is the Fourteenth Amendment?

It was adopted after the Civil War and was meant to guarantee that newly freed slaves would have the same rights as other citizens.

3. Has the Supreme Court ever ruled on the issue of school segregation before?

Not directly. There have been Federal cases bearing indirectly on the question.

4. What are the possible decisions open to the Court?

"That segregation is constitutional, but equal facilities must be provided with all possible speed.

"That segregation is constitutional when facilities are, in fact, equal. But Negro pupils must be admitted to the white schools unless or until equal facilities are provided.

"That the Court need not rule on the broad constitutional question, but may decide each case separately on its own merits—ordering integration wherever, in the Court's judgment, that is the only way to achieve equal educational opportunity.

"That the 'separate-but-equal' doctrine is unconstitutional, but time might be allowed for integration under such direction as the Court prescribes.

"That the 'separate-but-equal' doctrine is unconstitutional and the Negro petitioners must be admitted forthwith to the white schools."

5. How equal are the schools?

"Studies are under way that should give us more complete figures than are now available. Meanwhile, the following facts furnish some idea of the wide gap between white and Negro schools:

"In 1950, the Associated Press estimated that it would cost the South one billion dollars to bring public schools for Negroes up to the level of those for whites.

"In 1951, the United Press conducted a survey among school officials in eleven southern states. Their conclusion was that it would cost about 400 million dollars to equalize school plants alone in the eleven states. The estimate did not cover transportation, teachers, and other operating costs.

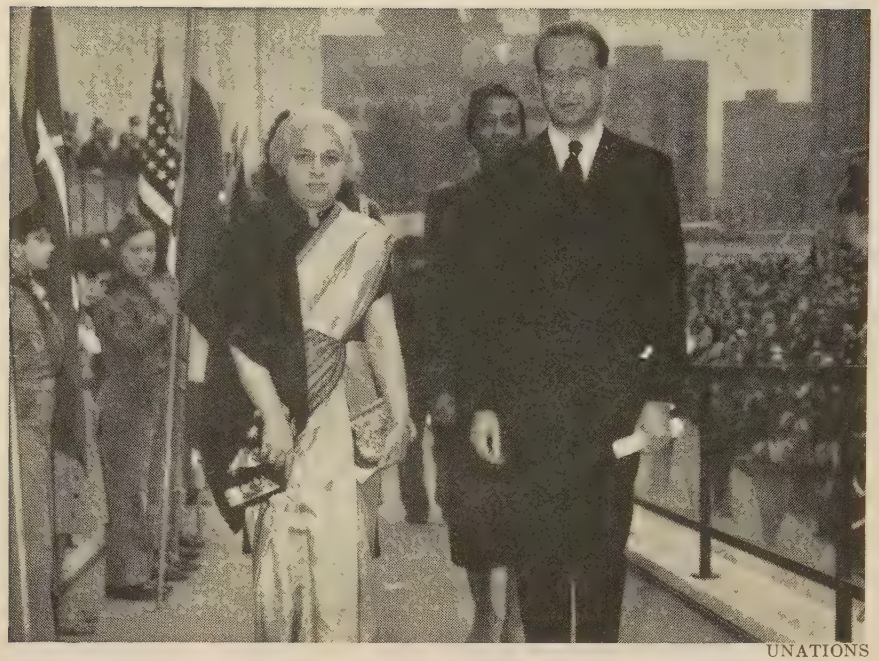
"In March, 1953, a committee of the Mississippi Legislature described its findings on school inequalities as 'shocking.' It reported that in one county of heavy Negro population $387 is spent for each white child, as against $40 for each Negro child. The typical county showed almost $100 more spent per white than per Negro pupil. 'It generally is known,' said the committee, 'that the amount of money spent per child for education in Mississippi is more for white children than for Negro children, but the great difference usually is not known or is ignored.'

"The Arkansas Department of Education reported that the expenditure per white pupil in 1951-52 was $115, as compared to $75 per Negro pupil. The latest Georgia report, in 1951, showed $143 per white pupil and $80 per Negro pupil. In Florida the figure for 1952 was $206 per white pupil and $159 per Negro.

"For the South as a whole, the per-pupil value of white school plants is estimated at four times the per-pupil value of Negro school plants."

NEW MATERIAL

UNICEF pamphlet—"The Catholic Church and the Race Question"—price 40 cents. "World Against Want—An Account of the U.N. Technical Assistance Program"—price 50 cents. Both may be obtained from Columbia University Press, 2960 Broadway, New York 27, N. Y.



UNATIONS

Madame V. L. Pandit, President of the U.N. Assembly, and U.N. Secretary-General Dag Hammarskjöld at the ceremonies marking U.N.'s eighth birthday

THE FIRST LADY OF THE U.N. SPEAKS FOR PEACE

WOULD control of the political affairs of the world by women offer new hope for peace? This question, long merely an opening for interesting speculation, may now be moving toward some possible answers. Each year more women are participating in the international activities important to peace. Madame Pandit, the President of the Eighth General Assembly of the United Nations, has the greatest opportunity of this kind ever offered a woman.

Madame Pandit's views on women suggest a possible rephrasing of this question. She always has said that the fact that she is a woman is not the important thing about her contribution to any field. In an interview shortly after her election to the presidency of the Assembly, she said: "All my political training has taught me to look on myself as an individual, not essentially as a woman. I don't care for this emphasis on women as women — the principles of the United Nations Charter apply to human beings, not to men and women." On another occasion she observed that she had distressed the reporters by her failure to discuss the color of her clothes, where she buys them, and the way she puts them on. "I told them that they would not dare to ask such a thing of a man," she said. She is, however, happy to be a woman. "I am an individual," she says, "but conscious of my womanhood."

With Madame Pandit's help the question may come to be stated as, "How will women affect the prospects for peace when they come to assume their due share of responsibility for world affairs?" Madame Pandit's work already has given a feeling of hope about the answer to that question. No one seeing her as she goes about her business as president can fail to be impressed by the quiet command with which she wields the gavel at the General Assembly, by her great patience in conciliation of rival points of view, and by the serene dignity with which she faces an audience. Madame Pandit's U.N. Day speech at headquarters this year was a high point. "You began to believe in peace as you saw her standing there, even before she spoke," was one of the most frequently heard comments on the occasion. Perhaps there was a real portent in the fact that, as Madame Pandit spoke, she sometimes lifted her eyes from the listening throng to look across at the wall of the United Nations Plaza, with its ancient message of hope. This wall forms the cover of this month's issue of THE METHODIST WOMAN.

"One feels," said Madame Pandit recently, "a sense of frustration at the number of words that are said about this simple thing" (peace), "We do not create the climate of peace—we discuss peace, we write lectures and learned books about it. Yet what do we *do* to create a climate in which these words can grow?" She likened peace to a lovely tree that we desire to see growing in the courtyard so that we can relax under its branches. "But is that tree going to grow merely as a result of my desires and dreams?" she asked. "No," she concluded, "it will grow only if I properly prepare the ground, if I procure the seed and plant and nurture it." She told of being embarrassed at finding herself crying during the reading of the United Nations Charter at the Charter Convention in San Francisco, and then looking around her only to see that everyone else was crying, too. "We don't cry at the Charter any more," she continued. "We laugh at it—we hide behind it when we don't want to fulfill our obligations—that is not the climate of peace. The United Nations Charter is no magic formula for peace," she concluded, "the formula is the people of the world. They will give it its magic if it gets it."

She seemed, as she spoke, to exemplify womankind's greatest hope of making a contribution to peace. This hope will be realized when every woman accepts the practical cultivation of the tree of peace in her own back yard as the task from which nothing shall be able to deter or distract her.

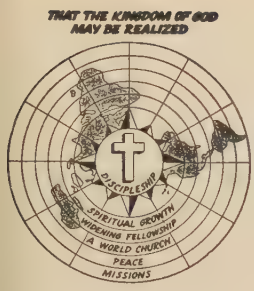


CHART AND COMPASS

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP . . . OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD.
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

THE HEART OF MISSIONS IS PEOPLE

The Woman's Society of Christian Service of the Auburndale, Massachusetts, church combined the Valentine theme effectively with the program of the day last February. Other Societies may like to adapt this idea to the current year's February program.

The serving table was backed with a large sign reading, "The Heart of Missions Is People" with red ribbons running to four red hearts—"Those We Serve," "Our Missionaries," "The Planners," "Centenary Woman's Society." On the table was a circle of dolls from many countries with the heart "Those We Serve" in the center of the circle. Two red tapers completed the setting. On a folding screen nearby were the other three hearts, with pictures from THE METHODIST WOMAN and WORLD OUTLOOK around them—"Our Missionaries" of the Woman's Division, "The Planners," national officers and staff members of the Woman's Division.

Wouldn't *your* conference projects make an equally interesting display? And wouldn't seeing them thus interest more women in visiting them?

SEEING IS BELIEVING

At a President's Luncheon in the North Mississippi Conference, the institutions of the Woman's Division in Mississippi were visualized in miniature. Looking at the picture, from left to right, may be seen:

Administration Building, Rust College, Holly Springs

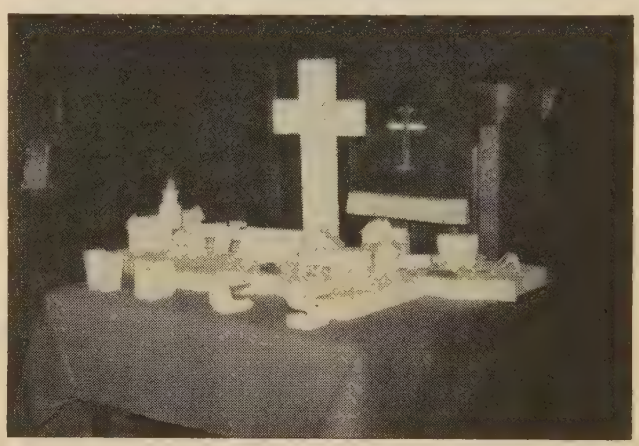
Dining Hall, Wood College, Mathiston

Wesley House, Meridian

Mississippi Rural Center, Church and School, Lampton

Moore Community House and Playground, Biloxi

Miniatures of Institutions of the Woman's Division of Christian Service in Mississippi



100 PERCENTERS

The following Woman's Societies of Christian Service report every woman member of the church a member of the Society. Listing is by conferences. (Names received up to November 15.)

***BALTIMORE: Washington West District*—Central, New Market Circuit**
***CENTRAL PENNSYLVANIA: Altoona District*—Woodbury, Martinsburg Charge**
***ERIE: Brookville District*—Hill City**
***Grove City District*—Clarks Mills, Kennard**
***Jamestown District*—Clymer, N. Y.; Irvine, Pa.; Buffalo Street Italian, Jamestown, N. Y.**
***Meadville District*—Wilkins**
***GENESEE: Olean District*—Phillips Creek, N. Y.; Covington, N. Y.; Ulysses, Pa.**
***NEW YORK EAST: Brooklyn North District*—Cutchogue**
***PENINSULA: Wilmington District*—Ebenezer, Newark**
***TROY: Albany District*—Canajoharie; First Church, Schenectady**
***Glens Falls District*—Schuyler Falls, Weavertown**
***WYOMING: Binghamton District*—Berkshire**
***Scranton District*—Lenoxville**
***FLORIDA* (SE): *Tallahassee District*—Cross City**
***Tampa District*—Palm Harbor**
***HOLSTON: Abingdon District*—First Church, Marion, Va.**
***Clinton District*—Valley View**
***Tazewell District*—Grundy**
***LOUISVILLE: Louisville East District*—Brooks, Ky.**
***NORTH CAROLINA* (SE): *Durham District*—Epworth**
***Elizabeth City District*—Bethany**
***New Bern District*—Roe**
***Raleigh District*—Wesley (Henderson), Clayton, Coats, Kittrell**
***Wilmington District*—Bladen Springs, Salem**
***NORTH GEORGIA: Augusta District*—Mattie Stewart**
***NORTH MISSISSIPPI: Aberdeen District*—New Hope**
***Columbus District*—Maben**
***New Albany District*—Bethel**
***Sardis District*—Abbeville, Lewisburg**
***SOUTH CAROLINA* (SE): *Florence-Kingstree District*—Lake City**
***Greenwood District*—Bethel**
***TENNESSEE* (SE): *Clarksville District*—Chapel Hill**
***Murfreesboro District*—Concord**

CONCERNING CIRCLES

PASTOR'S LETTER

Last week I attended an unusual luncheon—the May meeting of the Woman's Society of Christian Service. Of course, I have been to many meetings of the Society, but this one was different. It was the day when the membership of the group was redistributed and new circles formed. Two years ago the Woman's Society inaugurated a plan by which the membership of the circles would be reshuffled every two years. That decision was not easy to make because the then existing circles had worked together for many years. It was only natural that the new plan should be questioned, for it meant the severing of old ties.

Fortunately, the women of the church cooperated in the reorganization, even though it was revolutionary. Now, after life together in the newly formed circles, the vast majority of the women see the values involved in shaking up the circles every other year. The chief value, of course, is the fact that the circle of one's friendships is widened. And in a church as large as ours, this is needed. While it is impossible to regiment the friendships of adults, yet in a church like ours everyone has the responsibility to get acquainted with as many people as possible. Anyone looking at the situation objectively would agree that the regrouping of the women periodically has been a good thing—a remarkable contribution to the fine spirit of fellowship which now exists in our church.

It was fun the way they handled the reorganization. It was in the form of a drawing. The names of all First Methodist women of one Zone were written on slips of paper and deposited in a bowl. Then two or more circle chairmen took turns drawing out the names one by one. When the slips were all drawn, the circle chairman held in her hand the membership of the new circle.

When the drawing was completed, the members of the new circles got acquainted by eating lunch together. Realizing that for many of the women involved in a shuffle, it meant separation from friends, I was amazed at the hilarity with which the shift was made.

Perhaps Mrs. J—— hit the nail on the head, when, in the devotions preceding the drawing, she asked the women to think of the change as an adventure, a new and thrilling experience in friendship. So far as I could see, everyone went into it with that spirit.

There is a wonderful spirit of friendliness, cooperation, and optimism permeating our Woman's Society of Christian Service. The president, now entering her second year in office, deserves our heartfelt thanks for the way the Society's responsibilities are being handled. Her leadership creates interest and enthusiasm. I predict a great year for the Society.

EARL N. DORFF

Pastor, First Methodist Church, Oklahoma City, Oklahoma

(From *The Oklahoma City Star*, All-Church Press)

100 PERCENTERS (Continued)

VIRGINIA: ***Alexandria District*****—Culmore**
Farmville District**—Lebanon, Charlotte Charge**
Petersburg District**—Sharon, Sussex Charge**
Portsmouth-Newport News District**—Grace, Warwick**
Roanoke District**—Halls Church, Pembroke**
Staunton District**—Main Street, Waynesboro; Cedar Grove; Collierstown Charge; South Covington**

WESTERN NORTH CAROLINA: ***Statesville District*****—Colliers**
Thomasville District**—Tyro, West Side, Asheboro**
Waynesville District**—Salem**
Winston-Salem District**—Rural Hall**

DELAWARE: ***Easton District*****—Williamsburg, Easton Circuit**
Salisbury District**—Calvary, Fruitland, Md.; Horntown Charge**

FLORIDA **(C):** ***Gainesville District*****—Mt. Pleasant**

LOUISIANA **(C):** ***Shreveport District*****—St. Paul, Shreveport**

DETROIT: ***Ann Arbor District*****—London, Oakville, Wellesville**
Saginaw Bay District**—Gagetown, Harrisville, Hayes, Wilbur**

ILLINOIS: ***Champaign District*****—Two Societies**
Galesburg District**—One Society**
Peoria District**—Three Societies (no names given)**

INDIANA: ***Columbus District*****—Zoar**
New Albany District**—Trinity**
Rushville District**—Whitcomb**

IOWA-DES MOINES: ***Boone District*****—Greenbriar, Bowman Chapel, Pleasant Hill, Providence, Prairie Center**
Council Bluffs District**—Hillsdale, Fletcher Chapel, Buck Creek, Pisgah, Hawthorne**
Des Moines District**—Bloomfield, Humeston, Mt. Zion**
Ottumwa District**—Cincinnati, Hilton, Malcom, Montezuma**

MICHIGAN: ***Grand Rapids District*****—Barryville, Casnovia, Ionia, Nunica, Pewamo, Wacousta**

MINNESOTA: ***Fergus Falls District*****—Bertha, Big Lakes, Central, Pepperton**

NORTH DAKOTA: ***Northern District*****—Church's Ferry, Des Lacs, Edmora**

NORTH-EAST OHIO: ***Akron District*****—Charlestown**
Cambridge District**—Jacobsburg, Middlebourne**
Mansfield District**—Chalfont**

NORTH IOWA: ***Algona District*****—Buffalo Centre**
Dubuque District**—Bonair, Burr Oak, Delaware, Oneida, Ridgeway, Sumner**

NORTHWEST INDIANA: ***Lafayette District*****—Remington, Santa Anna**

OHIO: ***Defiance District*****—Emanuel, North Creek, North Union**
Wilmington District**—Franklin, Miamiville, Mt. Moriah, Olive Branch, Selma**

SOUTH DAKOTA: ***Northern District*****—Britton**

CONCERNING CIRCLES

ROTATION PARTY

To promote a Widening Fellowship among its members, and to help make less painful this business of rotation, the Woman's Society of Christian Service of the First Methodist Church of Hialeah, Florida, on the occasion of its biennial rotation of membership, held a rotation party. The ten '52-'53 circles met for their last meeting of the year, after which all members assembled in the sanctuary for a special program on "Fellowship," presented by the secretary of Spiritual Life.

The pastor was the guest speaker. Using the cover of the April, 1953, issue of THE METHODIST WOMAN as background—showing five women and an unfilled place, with invitation to "Take Your Place"—he described an ideal church woman. He used the initials of the Woman's Society of Christian Service in the description: Willingness to serve and give, Sincerity, Charitable in thought and word, and Sociability. "Is this you?" he asked each woman present, pointing to the unfilled picture on the cover of the magazine.

As each new circle chairman was introduced, she drew a corsage which told her the number of her new circle. Special music was played while the circle leaders drew the names of the members of the new circles.

After reading the new membership lists, all women assembled in the Sunday School building where twelve tables awaited the twelve new circles. Each table had previously been decorated by the '52-'53 circles and each represented a month of the year. A large sheet-cake had been decorated with the Woman's Society colors and emblem. The members of the Wesleyan Service Guild served refreshments, while the new circles became acquainted and renewed previous circle friendships.

Officers of the Woman's Society of Christian Service, First Methodist Church, Hialeah, Florida, where the Rotation Party was held. The president is directly behind the cake

100 PERCENTERS (Continued)

SOUTHERN ILLINOIS: ***Harrisburg District*****—Antioch**
Olney District**—Beulah**

WISCONSIN: ***Milwaukee District*****—English Settlement, Spring Prairie**
Watertown District**—Johnson Creek**

CENTRAL KANSAS: ***Colby District*****—Hoxie, Utica**
Concordia District**—Enterprise, Hayes, Miltonville, Munden, Pleasant Plains, Wayne**
Hutchinson District**—Antrim**
Salina District**—Manchester**
Wichita District**—Andover, Cheny, Clearwater, Goddard, Hesston**

KANSAS: ***Independence District*****—Lawton**
Ottawa District**—Uniontown**

LITTLE ROCK: ***Arkadelphia District*****—Piney Grove**
Camden District**—Welcome**
Monticello District**—Wilmar**

LOUISIANA **(SC):** ***Monroe District*****—Luna, Jones, Duciere**

MISSOURI: ***Fayette District*****—Higbee**
St. Joseph District**—Bethel, Gladstone Community**

NEBRASKA: **Wesley Chapel, Shelby, Indianola, Zion Hill, Wilsonville, Ellis, Sterling, Fairdale**

NORTHWEST TEXAS: ***Abilene District*****—Sixth Street, Sweetwater**
Amarillo District**—Sunray**
Pampa District**—Fritch**

SOUTHWEST MISSOURI: ***Joplin District*****—Butterfield, Swars Prairie**
Kansas City District**—Garland Avenue**
Sedalia District**—Urbana**

SOUTHWEST TEXAS: ***Austin District*****—Cedar Creek**
Corpus Christi District**—Bloomington**
Kerrville District**—Walnut**

WEST OKLAHOMA: ***Elk City District*****—Bethel, Prairie Hill, Victory**
Enid District**—Nash, Oak Dale**
Oklahoma City District**—Navina, Piedmont**

CALIFORNIA-NEVADA: ***Central District*****—Dos Palos**
Sacramento-Nevada District**—North Sacramento**

COLORADO: ***Greeley District*****—Antelope Springs, Laird, Colo.**
Pueblo District**—Springfield, Colo.**

IDAHO: ***Eastern District*****—One Society (no name given)**

OREGON: ***Forest Grove District*****—Ebenezer**
Salem District**—McCabe, Willamina**

SOUTHERN CALIFORNIA-ARIZONA: ***Arizona District*****—Fort Thomas**
San Bernardino District**—Bishop, Fontana**

PACIFIC JAPANESE PROVISIONAL—Central California District**—Bakersfield**

HELPING TO MAKE HIS KINGDOM REAL

The lawn of the president's home, with its background of shrubs and evergreens, provided an effective setting for the pageant on the quadrennial goals, "To Make His Kingdom Real" (THE METHODIST WOMAN, May, 1953), as presented by the Taylor Avenue Woman's Society of Christian Service, Flat River, Missouri. Through their district, the Farmington District of the St. Louis Conference, they were able to obtain the needed costumes; colored lights and an audition system were arranged; and about fifty women and children participated in the program, with another hundred in the audience.

The Prayer Group—tableau 3—is shown in the accompanying picture. The president writes, "The scraps on the ground at the right are the rocks in the pantomime of the Sower—'Some fell upon stony places.'"

Has YOUR fellowship widened since you began using the Treasure Chests in your Society? You will find items each month in THE METHODIST WOMAN and WORLD OUTLOOK that will make you feel more closely related to the twenty-eight countries which are the recipients of your gifts.

This issue gives information about accommodations in hotels, motels, and homes for those attending the Assembly in Milwaukee, Wisconsin, May 25-28, 1954. (See page 35.) It is not too soon to make your arrangements, if you plan to attend. This is an opportunity that comes only once in FOUR years.

MORE ABOUT GOLDEN LINKS

Increasingly the term "Golden Link Members" is being used to designate the sick and shut-in, and to help them feel themselves as rendering a real service in active membership. From the secretary of Promotion of the Hopkinsville District, Louisville Conference, comes the following:

From time to time each district officer will send the Golden Links leaflets which bear on their special line of work. For instance, *A Widening Way* will help them see to what they are linked, and create a desire to aid further in promoting these causes. While the Golden Link members are really the responsibilities of the local Societies, we as district officers want to share in this project. The personal contacts will do much toward widening our fellowship.

Would not the Treasure Chest and the chart that accompanies it make a real appeal to these Golden Link members, as a means of still further widening their fellowship?

100 PERCENTERS (Continued)

THE FOLLOWING DISTRICTS ARE REPORTED AS 100 PER CENT ORGANIZED

This means there is a Woman's Society of Christian Service, or a member or members, or a Wesleyan Service Guild, in every church of the district. Names of such districts will be published *once only* during the quadrennium.

PENINSULA: ***Wilmington District***
SOUTH CAROLINA (SE): ***Marion District***
FLORIDA (C): ***Gainesville District***
LEXINGTON: ***Chicago District***
UPPER MISSISSIPPI: ***Aberdeen District***
WEST TEXAS: ***San Antonio District***
INDIANA: ***New Albany District***
MINNESOTA: ***Minneapolis, St. Paul Districts***
NEBRASKA: ***Columbus, McCook, Northeast, Northwest Districts***
NORTHWEST TEXAS: ***Amarillo, Pampa Districts***
WEST OKLAHOMA: ***Lawton, Woodward Districts***
SOUTHERN CALIFORNIA-ARIZONA: ***Long Beach, Los Angeles, Pasadena Districts***

WESLEYAN SERVICE GUILD NEWSLETTER

LILLIAN A. JOHNSON, *Secretary*

GUILD WOMAN OF THE MONTH

OUR interview this month is with Miss Mary Meeks of Farmland, Indiana, a member of Fairview Church, Muncie District, North Indiana Conference. Her interest in missions began with her work in the Standard Bearers. Since that time she has been district secretary of Children's Work, of Youth Work, and of the Wesleyan Service Guild. She is now the conference secretary of the Guild. Let us ask her some questions.

What is your occupation?

"I live on a farm but conduct food sales in a nearby town. I have regular customers, average about forty a week the year around, and a great number of them are the ones I started with fourteen years ago. I raise from 1,000 to 1,200 chickens a year, and sell all of these dressed. I also sell eggs, cottage cheese, pies, cakes, cookies, chicken and noodles, turkeys, and during the holidays salads and puddings."

How did you become interested in the Guild?

"I have been interested in the program of the Guild for about twelve years and had hoped that some time we might have a Guild unit in my church, but for a long time we did not have enough employed women in our church to form a Guild. Then five years ago I was elected district secretary of the Guild. Since then I have been talking and living Guild work, and organizing new units wherever I could."

How has the Guild helped you in your life and work?

"I have thoroughly enjoyed the Guild. It has given me an opportunity to meet and work with women on my own level. It is a decided contrast from my everyday business, and through my office in the Guild I have had an opportunity to attend meetings and programs that have been an uplift both physically and spiritually."

How has your vocation helped you to a deeper understanding of the ways in which you can serve as a Guild member?

"In making a living I meet a great many people, and through this work I have made many friends. To be a good saleslady, you have to be friendly, honest, sympathetic, understanding, and courteous; you must sell satisfactory products, just a little better than the ordinary line; you need to learn the likes and dislikes of every customer. I would say that all these qualifications for a good saleslady would apply to the making of a good Guild secretary with a definite Christian experience, a love for Guild members, and for all those with whom you work."

High Goal Set

Just a few days ago, a letter concerning the work of the Guild came from Mrs. Clare E. Knepple, president of North Indiana Conference Woman's Society. This is what she wrote:

"With 430 churches and only 57 Guilds, I was sure hundreds of employed women were going along with no contact with the women's work of the church. At the Guild Weekend in June, I suggested a goal of 100 Guilds by the end of the quadrennium. At that time it seemed high. Now I am wondering if I placed it high enough, for since the first of June we have had five new Guilds, and I know of five more in the making—this in just six months.

Miss Mary Meeks
Guild Secretary, North Indiana Conference

"Miss Mary Meeks, our new conference secretary, is a fine Christian who has a knowledge and vision of the total picture of what we are trying to do. She was at our Officers' Training School, attends our conference executive meetings, and works very closely with me in all things. I am happy indeed that we are on our way to a Widening Fellowship."

ASSEMBLY GUILD WEEKEND
May 28-30
Milwaukee, Wisconsin
Register Early

GUILD WEEKEND 1954

***Theme:* "Show Us Anew Thy Wondrous Power"**

"O Master of the waking world,
Who hast the nations in Thy heart—
The heart that bled and broke to send
God's love to earth's remotest part:
Show us anew in Calvary
The wondrous power that makes men free."—*Frank Mason North*

The theme, "Show Us Anew Thy Wondrous Power," which is to be used in the Schools of Missions of Christian Service next summer, is suggested for use in Guild Weekends this year. It is an adaptation of the last two lines of the first stanza of the hymn, "O Master of the Waking World," *The Methodist Hymnal,* No. 480. This was chosen by the Standing Committee on Missionary Education and Service. Through prayerful use of both the theme and the hymn may we be filled with the power of Christ in order that we may be strong, courageous, and consecrated witnesses for Him.

The theme should be considered in preparing for conversation groups, workshops, and worship services, and should be called to the attention of speakers, resource persons, and those in charge of special music.

Program Schedule: Unless this is to be your first Guild Weekend, you will probably use your last year's schedule, making improvements according to the suggestions on your evaluation sheets. The schedules printed in the February, 1953, issue of THE METHODIST WOMAN also may be used as a guide. It is a good plan to block off your sessions, stressing one of the areas of work of the Guild in each session. For instance:

Saturday morning—Missionary Education

Saturday afternoon — Christian Social Relations and Local Church Activities

Saturday evening—Speakers and fellowship

Sunday morning—Spiritual Life

Sunday afternoon—Service of personal commitment and dedication.

Missionary Education: The Guild Weekend is the place to present the approved study courses. If you are holding your Weekend very soon, you will stress the studies for the current year. If your Weekend comes later, you will follow the plan of the summer schools, presenting the studies for 1954-55. They are to be:

Jesus' Teachings Concerning Women

That They May Have Life

The City

India, Pakistan, and Ceylon

Watch the back page of THE METHODIST WOMAN for materials that are off the press.

Be sure to arrange to have a missionary or a deaconess as your guest. On the evaluation sheets which have been sent to the Guild office, this was invariably cited as one of the highlights of the Weekend, not only because of the presentation the missionaries and deaconesses made of their work, but because it afforded such a splendid opportunity for Guild members to become acquainted with the workers of the Woman's Division. The conference secretary of Promotion of the Woman's Society may be able to help you in arranging for this important part of your program. The person on the Woman's Division staff who is responsible for this service is Miss Harriet Seibert, Room 517, 150 Fifth Avenue, New York 11, New York. The missionary or deaconess you secure may be your speaker on Saturday evening. Use her in some way, perhaps in a panel with Guild members who are in church-related vocations, to present the need for new missionaries, deaconesses, and other workers in the projects of the Woman's Division.

If any of your members have visited projects of the Woman's Division of Christian Service, be sure to give them a chance to tell about it and to show their pictures.

Spiritual Life: This includes worship, the display of materials to be used in private and group worship, and Sunday morning conversation groups on Enrichment of Spiritual Life in the Guild. Use the out-of-doors as much as possible for worship services, especially sunrise and vesper services.

On Sunday morning, during that hour or two just before the regular morning worship service, you have the perfect time for working together on finding ways in which you may help those who come to the Guild to enrich their spiritual lives. Here again you will need a good resource person. Try to get the conference secretary of Spiritual Life to be with you at this session.

For guidance, use these books:

***Strengthening the Spiritual Life*, by Nels F. S. Ferré, Harper & Brothers, price $1.00; *How to Pray*, by Kirby Page, price 50 cents; *Time to Spare*, by Douglas Steere, price $2.00. All available at The Methodist Publishing House serving your territory.**

"Be Ye Therefore Perfect," Plans for a Retreat, price 30 cents; and the "Spiritual Life Packet," price 60 cents. Both available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, or Distributing Offices.

Worship settings should be simple. *You* provide the "setting"; *God* is the "center." The setting should point the worshipers to God. Cluttered, elaborate settings often detract from worship.

Christian Social Relations and Local Church Activities: These are the emphases for the quadrennium in Christian Social Relations (poster available at Literature Headquarters):

1. Acceptance and sharing of those spiritual resources that motivate men to work for the good life for all the peoples of the world.

2. New insights into moral responsibility and righteous living.

3. The universal declaration of human rights must become the "worksheet" on human relations everywhere.

4. Recognition of the child as the world's best hope for peace.

5. Basic economic security for all peoples everywhere.

6. Full access by the peoples of the world to good resources for building a world culture.

With these points as your guide, chose one phase on which to work in your Weekend. Get from the members of your Guild committee, either at a meeting or by correspondence, their ideas as to what they think your particular group needs most to stress at this time. It may be something such as, "What can we do to make the Charter of Racial Policies of the Woman's Division (or the Universal Declaration of Human Rights) really work in our communities?" "What constitutes my moral responsibility as a citizen? How can the Guild help me to meet it?" "What can we do to make the true facts concerning the United Nations made known in our communities, in order to counteract the misinformation that is being spread about? How can we make people see that the U.N. is our best possibility through which to achieve world peace?" "What are my congressmen doing to further the things in which I believe as a Christian? How can I help them to meet their responsibilities as good representatives of the people?"

Get a good resource person to lead the discussion, someone who will be able to guide the participants in coming up with suggestions they can take back to their Guilds. If your attendance is usually large, you will want to plan to divide into smaller groups for part of the time, possibly by use of the "buzz" or "66" session.

Sunday Morning Worship Service: If it is possible, attend the regular Sunday morning worship service in the church in the community in which the Weekend is being held. This will be a good experience both for the Guild members and for the community.

Other Suggestions: Next month's issue will have other helps for Guild Weekends. These will include suggestions for music and workshops, and resource materials for both.

You soon will receive a return postcard, asking for the date of your Guild Weekend. When this comes back to the Guild Office, a packet of material will be sent to you to help in setting up your program.

MARCH PROGRAM SUGGESTIONS

"OUR SPANISH-SPEAKING NEIGHBORS IN THE SOUTHWEST"

(*Program Book*, page 77)

Submitted by Miss Mary Taylor, *Kentucky Conference*

Instrumental Prelude: No. 491 played softly (*The Methodist Hymnal*).

Call to Worship (leader).

Hymn: "O Brother Man," No. 466.

Scripture Reading: Romans 12: 1-4; Colossians 3:12-17.

Prayer: The Lord's Prayer in Spanish. (This can be found in the Program Book. Distribute mimeographed copies to those present.)

Introductory Remarks (leader):

"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"—*Emma Lazarus*

No more severe trial of our belief in this ideal has ever faced us than that caused by the flood of Spanish-speaking Americans who have engulfed our nation, especially since World War II. These people have come to us out of desperate poverty, believing that here is the promised land. The ways of the new land are terrifying. Many have come undernourished, poorly clothed, and frightened.

How is Methodism meeting the challenge in this trying situation?

In the panel discussion of either Program A or Program B we shall learn of the far-reaching effect the Woman's Division is having and we shall see a new horizon, a new need for meeting Guild Goals. We shall find that Spanish-speaking Americans need the Guild—its prayers and its financial support—for the work of the Woman's Division of The Methodist Church, serving in the areas where these people live and work.

Worship Setting and Displays: Use the map "A Trip With a Mission" as a background. Attach brightly colored ribbons to each town where the Woman's Division is working with Spanish-speaking Americans. These ribbons may be held by a dark-skinned doll or dolls dressed in typical Spanish costume, or leaflets on the subject may be displayed on a table with candles to highlight colors. A *zarape* may cover the table, or a Mexican basket, shawl, or sombrero may be used to add color.

Ask members of the Guild to bring articles for a display of Mexican or Spanish handicrafts, clothing, or other articles which will help to create a Spanish atmosphere.

Invitations: Invitations or notices of meeting date may be made on note paper or brightly colored construction paper, using a typical Mexican or Spanish design, such as a cactus, sombrero, or *zarape*. The members may be asked to come wearing a shawl or stole to add color and atmosphere.

Refreshments: If a luncheon or snack is planned, why not serve chili, or tamales, fritos, Mexican pralines, or some other Spanish dish? Pottery dishes, a Spanish centerpiece, and colorful cloths will complete the setting.

Valuable References for Panel Discussion:

The Methodist Woman, June, 1953, page 8, "Study Class Projects."

World Outlook, September, 1953, page 32, "Good Border Neighbors."

Panel Discussion: (See Program Book, pages 79-84).

Hymn: "America," No. 489.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

The World Council and Missions

AUGUST 15, 1954, is the date set for the opening session of the Second Assembly of the World Council of Churches. The 600 officially appointed delegates of over 160 national church bodies representing more than fifty countries, plus perhaps as many more consultants and accredited visitors, will convene in the sanctuary of the First Methodist Church of Evanston, Illinois. It will be the first time in the modern development of Christian cooperation and unity when a major world conference has been held in the United States, and it promises to be the most notable Christian assemblage ever held in America.

But there has been no time in the history of great world gatherings when it has been as difficult to plan for a world meeting of Christians as in the United States in 1954. There is deep misgiving in many parts of the world about our nation's policies in the exercise of its overwhelming influence in world affairs. Consider the following as factors contributing to the misgiving:

The churches hailed the Point Four program as one of the most constructive plans ever projected by American foreign policy. Essential elements of the Christian faith were in the program and, when the announcement was made that the United States was preparing to share its material resources, its knowledge and skill, in order that the starving, homeless, naked peoples of the world might be fed, sheltered and clothed, there was a great upsurge of hope among needy peoples around the earth. Communists were confounded. But Point Four became related to considerations of military strategy in the game of power politics, and the essential humanitarian spirit of the endeavor clouded.

Powerful forces in this country seem bent upon destroying the United Nations. American Christians and indeed Christians everywhere were praying for the success of the San Francisco Conference, and were grateful to God at its conclusion that the agreement to establish the United Nations had been reached. The lack of appreciation on the part of many Americans for the accomplishments of the organization [1] is disconcerting to leading churchmen the world over.

There is also misgiving regarding our understanding and practice of Christian faith. Some of you doubtless read the article by Bishop Berggrav of Norway, "Why Europeans Fear America," in a recent issue of *The Christian Century*. Dr. Van Dusen in his address to the United Church Women at Atlantic City in October summed up the six "fears" by the sympathetic and friendly observer as follows:

1. American Christianity is too often institutional rather than personal.

2. American Christians appear rather self-assured about their own efficiency, or that God sometimes seems to be about as much dependent upon them as they on God.

3. The American churches occasionally appear to have two altars, one for the dollar and another for God.

4. American Christianity often looks confused, lacking a truly creedal structure.

5. American Christianity looks very much divided even within the several official denominations. . . . Such divisions often appear to be determined more by sentiment than motivated by sound theological reasoning.

6. The outlook of American Christianity often looks to us rather earthbound, expecting the fulfillment of God's Kingdom here on earth—one might even say, expecting its realization in the U. S. A. And it seems less concerned with the second coming of Christ. . . .

The theme for the Evanston Assembly is "Christ: The Hope of the World." It has become apparent that the Christian hope signifies different expectations within the group. For many, the hope involved in the anticipation of Christ's return in power and glory to conclude history and usher in the Kingdom of God is a central article of Christian belief, with respect to which American Christians are vague if not actually unsure. We Americans must accustom our ears to the word "eschatology" (ĕs-kă-tŏl′ŏ-jĭ—the doctrine of the last or final things), as we did a few years ago to the word "ecumenical." At least three attitudes are held within the ecumenical fellowship as to the degree to which expectation of Christ's return to bring a terminus to human history controls and determines every aspect of Christian hope. Watch the secular and church papers.

What of the *promise* of Evanston? Back of this meeting lie the stumbling, slow, and largely unnoted developments in Christian fellowship and cooperation all through the nineteenth century, the projecting of the World Council just on the eve of the Second World War, its amazing survival through the war, its formal birth at the First Assembly in Amsterdam in 1948, and its advance in the past five years. The Assembly of the World Council of Churches has the task of appraising what has been achieved, and deciding what should be attempted in the years ahead.

The topics with which the commission expects to deal in the second week are:

Our Oneness in Christ and Our Disunity as Churches
The Mission of the Church to Those Outside Her Life
The Responsible Society in a World Perspective
Christians in the Struggle for World Community
Racial and Ethnic Tensions
The Laity: The Christian in his Vocation

The meaning of Evanston for secretaries of Missionary Education and for all Christians is that it presents a call to a new and far stronger participation in the present reality of Christ's world-wide church, and to a fresh and more profound understanding of the Faith by which alone the Church can truly live and share.

[1] See article by Walter W. Van Kirk, "The Christian Struggle for World Order," pages 6-9, of this issue for a discussion of the United Nations.

STUDENT WORK

DOROTHY NYLAND, *Secretary*

Call for the Observance of the Universal Day of Prayer for Students

Sunday, February 21, 1954

From World's Student Christian Federation
13 Rue Calvin, Geneva, Switzerland

WE LIVE in a world of which Jesus is King. (Matt. 28:18) "All authority," he said, "in heaven and on earth has been given to me." [1] In this Kingship of Jesus, we who bear His name have a share. When James and John asked Him for special places in the Kingdom that was to come, He told them that that was the prerogative of the Father, whose Kingdom it would be. But He promised them a share in His own Kingship, a share in His baptism of suffering and in His cup of sorrow. (Matt. 20:20-23)

St. Paul prayed that he might have fellowship with Christ in His sufferings and in the power of His resurrection. (Phil. 3:10) St. Paul believed that what was lacking in the afflictions of Jesus Christ was completed in and by the Church. (Col. 1:24) That is the burden of our discipleship. That is its purpose, its meaning, and its glory. "Are you able?" "We are able." "You will."

Let us pray for those in whose life this sharing in the Kingship of the Crucified Lord has become a poignant experience. Let us pray that their faith may not fail. (Luke 22:32)

Let us pray for those among whom such witness to the cross of Christ is being borne. Let us pray that Jesus, being lifted up, may draw them unto Himself. (John 12:32)

Let us pray for those on whom rests the responsibility to support by constant prayer those of their fellows who are suffering for Jesus' sake. Let us pray that they may be diligent in prayer and not lose heart. (Luke 18:1)

Let us pray for all who are in any kind of distress or need, that their distress may be removed and their needs supplied. Let us pray that they may learn that Jesus' grace is sufficient for them. (2 Cor. 12:9)

The need of the world today is for men who are strong because they are humble, and who are humble because they have stood in the presence of God and been humbled by Him. It is weak men who are ruthless. When Jesus called His first disciples, He said to them, "I will make you become fishers of men." [1] (Mark 1:17) They became fishers of men because He made them first. To fall into the hands of Jesus and to be molded by Him —that is excruciating joy. From such experience comes the resilience which belongs to the children of God.

Peter and John refuse to compromise: and their accusers recognize that they have been with Jesus. (Acts 4:13) The Christians of Jerusalem, scattered by persecution, remain faithful to the Gospel; and Samaria is won for Jesus Christ. (Acts 8:4, 14) Paul in bonds is not silenced by his bondage; and the Gospel spreads throughout the Praetorian guard. (Phil. 1:13) The Word of God is not fettered, but it needs the service of those who are bound by it. (II Tim. 2:9) "No soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the one who enlisted him." [1] (II Tim. 2:4)

Let us pray that God will raise us, for our time and generation, men and women in every land who, set apart for the Gospel, bring about obedience to the faith among all the nations. (Romans 1:1, 5)

Let us pray that in the universities of the world, where many of the future leaders of the nations are being trained, and which have become the battleground of competing faiths, Christian students may be enabled to make a good confession. (I Tim. 6:12) Let us pray for the Student Christian Movements in all countries and for those who carry responsibility therein, that they may be enabled by their fellowship with Christ to lead others into His Company. (I John 1:1-3)

Let us pray that the compulsion of Jesus may be felt in every place of learning, and that students everywhere may be given the opportunity to know Him as the way, the truth, and the life. (John 14:6)

The rule of Jesus is the final rule in the world. His weakness is greater than our strength. His pity is greater than our frailty. His forgiveness is greater than our sin. His patience is greater than our little lives packed with pain and hurry. That is why we dare to work for Him. For were His lordship less complete, we should be at the mercy of our mistakes, and paralyzed by our evasions and our faithlessness.

"Blessed be the Lord, our saving God, who daily bears the burden of our life; God is for us a God of victories." [2] (Psalms 68:19-20)

[1] From the Revised Standard Version of the Bible. Copyrighted 1946 and 1952.

[2] From THE BIBLE—New Translation by James Moffatt, copyrighted 1922-1935-1950 by Harper and Brothers. Used by permission.

WORLD'S STUDENT CHRISTIAN FEDERATION CROSS IS THE SYMBOL OF THE METHODIST STUDENT MOVEMENT

The tiny cross of the World's Student Christian Federation came originally from Germany. When German students were unable to make a contribution to the World's Student Christian Federation, they made the crosses and sold them. These were so meaningful, they were accepted as the cross of the World's Student Christian Federation. Sometime later the Methodist Student Movement adopted the World's Student Christian Federation cross as the symbol of the Methodist Student Movement. They cost 25 cents each and may be ordered from the World's Student Christian Federation office at 156 Fifth Avenue, New York 10, N. Y. These make a good way of introducing World Christian Community to the local campus, and help the students realize they are members of the World's Student Christian Federation.

YOUTH WORK

HELEN L. JOHNSON, *Secretary*

ALCOHOL OR ABSTINENCE—*for Youth?*

By ROGER BURGESS

BISHOP G. Bromley Oxnam, speaking recently at a huge Citizenship Convocation in Washington, D. C.'s famed Constitution Hall, referred briefly to the number of alcoholics in America today—some four million.

"I don't like figures of this kind," said the Bishop, "but if these poor people were to march down Pennsylvania Avenue—march is not the word, for they would shuffle with uncertain step—if they were to march down Pennsylvania Avenue in pitiful parade, twelve abreast, march with the normal speed of soldiers, it would take twenty days and nights for the procession of the alcoholics to pass a single point on Pennsylvania Avenue. *That has been the contribution of the liquor traffic in a single generation to the American people. . . .*"

Startling? Perhaps it is. But there is another figure that may be even more startling when combined with the one above. Recent studies at Yale University show that *two out of every three alcoholics began drinking at high-school age.*

Young people need to know something about beverage alcohol.

Realizing its own stake in the lives of today's new generation, The Methodist Church has begun to set up a program that will tell its young people what they need to know about beverage alcohol. In a cooperative effort, the various boards and agencies operating in the youth field are developing new ideas, new approaches, and new materials for a new generation of potential alcoholics—or abstinence advocates. Materials are being designed which give youth the facts about beverage alcohol, and raise the moral questions involved for a Christian approach to what is fast becoming a national social issue.

Some of the more recent developments are:

A youth handbook titled *What's Yours* that contains the latest data on the alcohol question, and suggests action projects that youth groups can undertake to work toward an alcohol-free society (15 cents).

A new cartoon filmstrip, *Of Cats and People,* that describes what an eminent scientist found to be the reactions of cats in a laboratory situation when given alcohol in beverage form. The filmstrip gives a leader a chance to compare what happened to the cats with what happens to people when they drink ($3.00 silent, $8.00 sound).

Parties With Punch, a new, colorful booklet giving suggestions for "exotic" drinks that can be mixed at parties without alcohol, plus some suggestions about the parties themselves (50 cents).

These and other materials can be ordered from the Methodist Board of Temperance, 100 Maryland Avenue, N.E., Washington 2, D. C.

In addition to new materials being prepared, the Board of Temperance has recently added three new staff people whose primary jobs are to develop programs of alcohol education for youth, using publications, films, radio, drama, TV, and any other media available, in cooperation with other boards and agencies of the church. Their names are Don Kuhn, Aubrey Speer, and Roger Burgess.

Working with the Board of Education's Youth Department, the Board of Temperance has instituted a new national school of Alcohol Studies and Christian Action, designed just for youth. Previously youth delegates were invited to the Board's regular program of alcohol education schools, but only since 1953 has there been a school exclusively for youth.

The 1954 edition of that school will be held June 28 to July 2, at Ohio Wesleyan University. To the session will come conference MYF chairmen of Christian Citizenship and the adult advisers in that area, plus conference directors of Youth Work who have not yet attended such a school.

But how do the youth react? Don't they reject talk about abstinence and alcohol? The continued success of the national youth school is one good answer to those questions, and what happened in a high school in Coral Gables, Florida, is another.

When Allied Youth, an organization designed to show young people that they can be popular and have a good time without drinking, asked if it might start a chapter in the Coral Gables high school no one thought it would go over at all. Coral Gables is in a very "ultra-swank" community and hardly the place for a "temperance movement" to thrive. At last count the Coral Gables AY Post had a membership of more than 1,000.

But it takes more than materials and school and success stories. Young people have the enthusiasm, but they need to know what to do, when, and how. And without adult leadership to spark plug with the answers to the "What do we do next?" question, much of what has been accomplished thus far would never have happened.

Young Methodists need to know that their church's answer to alcohol is abstinence. And somebody has to tell them.

CHILDREN'S WORK

By RUBY VAN HOOSER, *Secretary*

ELECTION OF A SECRETARY OF CHILDREN'S WORK

A Letter to the President of the Woman's Society of Christian Service

ALL about you in your community today are boys and girls of a new generation who will have the shaping and direction of tomorrow's world. They need the best training that home and school and church can offer if they are to be able to meet the problems that will come before them, and help in the fashioning of a world order of justice, love, and peace.

Through the church school, The Methodist Church today is trying to meet the needs of the large number of children for whom it has responsibility. Teachers and leaders in the children's division, in cooperation with the parents, are endeavoring to guide boys and girls to live as Christians and to grow in their understanding of world friendship and brotherhood.

As you know, the secretary of Children's Work of the Woman's Society is one of the regular teachers in the church school, and, as a member of the council of children's workers, takes an active part in the work with boys and girls.

Because of the special need for workers with children at the present time, we are concerned that a secretary of Children's Work be elected in every Woman's Society and that she enter, as soon as possible, upon the service to which she has been called.

In *one-third* of the Societies, this office has never been filled. In other Societies, where a capable secretary of Children's Work has been serving, the term of office may expire this spring, and a new secretary of Children's Work will need to be elected.

The by-laws of the Society provide that:

> The committee on nominations of the Woman's Society of Christian Service shall consult with the council of children's workers as to a suitable nominee for the office of secretary of Children's Work.

Will not you, as president, *encourage the Committee on Nominations to get in touch for this purpose with the teachers of children in the church school?*

By the election of a secretary of Children's Work and active cooperation with her, the members of the Woman's Society will make a large contribution to the work of the church for children and to the development of Christian brotherhood.

Assembly Announcements

HOTELS FOR DELEGATES

If the room rate you request is not available, next higher rate will prevail.

Ambassador Hotel, 2308 West Wisconsin Avenue

Double-bed room, with bath—$7.50 to $10.00
Twin-bed room, with bath—$8.00
Dormitory apartment (4-6 persons)—$18.00 per apartment

East Way Hotel, 636 North Van Buren Street

Double-bed room, with bath—$4.50 to $5.00

Medford Hotel, 605 North 3rd Street

Double-bed room, with bath—$6.00, $6.50, $7.00
Twin-bed room, with bath—$7.50, $8.00, $8.50, $9.00
Twin-bed room, without bath—$5.50

Hotel Pfister, 424 East Wisconsin Avenue

Double-bed room, with bath—$7.00, $8.00, $9.00, $10.00
Twin-bed room, with bath—$7.50, $9.00, $10.50, $12.00
Dormitories (4-7 persons)—$3.50 per person

Plankinton House, N. Plankinton Avenue at W. Michigan Street

Double-bed room, with bath—$7.00, $7.50, $8.00, $8.50
Twin-bed room, with bath—$8.00, $9.00, $10.00
Dormitories (4 or more persons)—$3.50 per person

Schroeder Hotel, N. 5th Street at W. Wisconsin Avenue

Double-bed room, with bath—$7.00 to $10.00
Twin-bed room, with bath—$8.50 to $12.00
Dormitories (4 or more persons)—$3.50 per person

Wisconsin Hotel, 720 North 3rd Street

Doubled-bed room with bath—$6.50 to $10.00
Double-bed room, without bath—$5.00 to $5.50
Twin-bed room, with bath—$10.00
Twin-bed room, without bath—$5.75
Room for three with bath—$12.50
Room for four with bath—$15.00
Dormitories, housing 5 or 6—$3.00 per person

Motels

Several motels are available around Milwaukee; however, deposits are required on all motels. For information write: Mrs. Carl Romanik, 500 E. Burleigh Street, Milwaukee 12, Wisconsin.

PRIVATE HOUSING

Members of the Woman's Society of Christian Service in Milwaukee and its suburbs will welcome guests in their homes during the ASSEMBLY. If you desire home entertainment, please fill in the form printed below and mail to:

Mrs. R. Lee Hundley
Route 1
Thiensville, Wisconsin

Name_____

Street and No._____

City and State_____

Conference_____

Jurisdiction_____

Reserve (in private home):
Single room at $2.50 per day_____
Double room at $5.00 per day_____
Date of Arrival in Milwaukee_____
Date of Departure from Milwaukee_____
Please Check:
If you are a missionary or deaconess_____
If you will have your own means of transportation while in Milwaukee_____

Confirmation of your reservation will be mailed to you.

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

***The Methodist Woman*, $1.00 per year. Combination with *World Outlook*, $2.30**

A Proposal

FEBRUARY, second month of the year, possesses 28 days except when the year is divisible by 4; thus 1952, being divisible by 4, had 29 days in February and that year 366 days. However, 1954 has but 28 days in February, so let's not waste time in getting our renewals into the Circulation Department.

How this leap year angle started is questionable. It is noted that in 1228 the Parliament of Scotland passed a law giving maiden ladies the privilege of proposing; single men who rejected such proposals were fined. Well, leap year or not, we propose that you work very hard and ask each member of your Woman's Society to subscribe to THE METHODIST WOMAN. Concerning the men of the church who do not receive WORLD OUTLOOK—propose that the ladies not be expected to carry the responsibility of WORLD OUTLOOK subscriptions alone, but *every man* a reader is a must.

What *better* proposal for this month of valentine giving than to send your sweetheart a combination subscription to THE METHODIST WOMAN and WORLD OUTLOOK —$2.30.

This month offers several colorful holidays with advertising possibilities for our magazines and literature—Lincoln's birthday and Washington's birthday. For instance, playing upon the proverbially truthful Washington, we could ask for subscriptions to magazines, namely THE METHODIST WOMAN and WORLD OUTLOOK, where the truth is told in firsthand stories and experience.

Nebraska Reports Proposals and Acceptance

The Seminars at Hemingford and Big Springs, as reported by Mrs. Herman Graeber, district secretary of Potter, Nebraska, were carefully planned with a view especially toward promoting the magazines. First of all, seven women portrayed the literature and magazines, posing as *seed catalogues*.

At luncheon the tables were decorated with dolls—seven large ones, seventy-five small ones. Dresses were made from covers taken from the magazines of subscribers. The little dolls had faces cut from our magazines, and the Woman's Society of Christian Service seal was used on the back of each doll. The pictures of our editors were so used and the speaker, Mrs. Graeber, called attention to this fact.

She then gave a talk on Operation Combination "O." She writes, "We started a whispering campaign on how our Northwest District stood on subscriptions. During luncheon songs which appear from time to time on the circulation page were used. We received thirteen combination subscriptions and we just will continue working, for I find the magazines indispensable."

Past President's Night

Mrs. Ira Duvall, of Central Pennsylvania Conference, writes of a very special evening in which tributes were paid to past presidents. After a statement calling attention to the greatest opportunity any woman can have in a lifetime through consecrated, Christ-centered service in the largest woman's organization in the world, each circle gave original tributes and, as a tangible expression of love, each past president was presented with a year's subscription to THE METHODIST WOMAN and a potted plant. The plant reminded her that, though no longer president, care on the part of each member was needed in tending the society, even as care was needed to make the flower grow and glow, the magazines to be the food necessary for contributing to the society growth.

This furnished a splendid special program of appreciation by Mrs. Duvall's church at Osceola Mills, Pennsylvania.

A Fine Record

Mrs. A. S. McDonald, of First Methodist Church, San Pedro, California, wrote that their year closed with 29 renewals and 20 new subscriptions to THE METHODIST WOMAN; 20 renewals and 17 new subscriptions to WORLD OUTLOOK. This makes a grand total of 86 subscriptions, 37 of them new. We intended using this article earlier in the year, when Mrs. McDonald sent us the name of the new secretary of Literature. Congratulations for work well done and best wishes for continuing success.

Study the Catalogue

Don't forget to study your *Catalogue*. Our magazines are important, but there are many excellent pieces of material on spiritual life, field leaflets, and organizational materials to strengthen your study program in your Woman's Society and circle. The study books and study classes are indeed a must.

We are so grateful for consecration and devotion on the part of our thousands of secretaries of Literature and Publications.

HAVE YOU MOVED?

Let Us Know

Send your change of address promptly to:

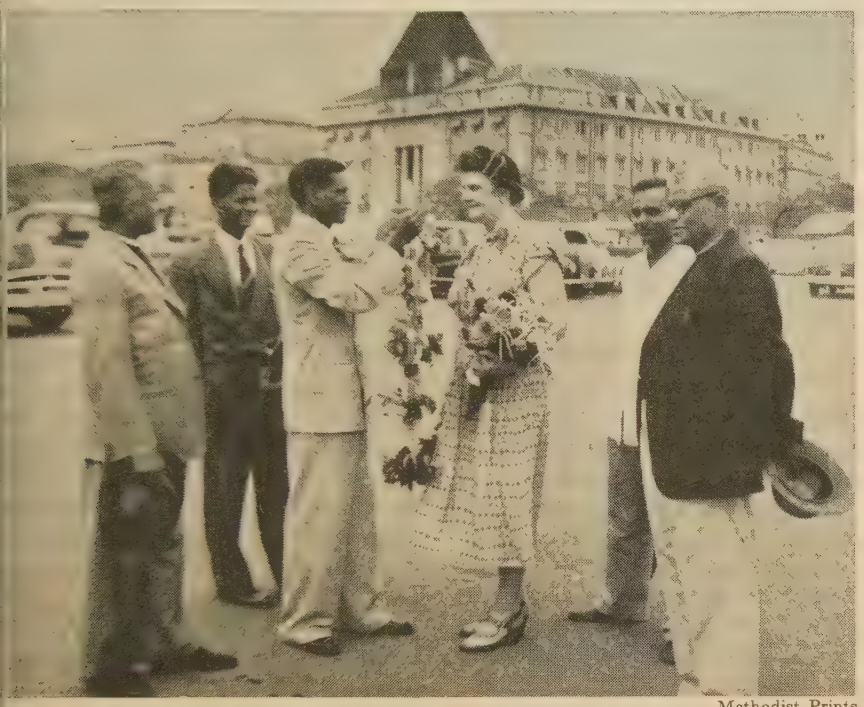
Mrs. C. C. Long
7820 Reading Road
Cincinnati 37, Ohio

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

INDIA



Methodist Prints

Miss Lucile Colony, executive secretary for India and Pakistan, being greeted upon her arrival in Bombay. (*Left to right*): Rev. J. B. Satyavrata, district superintendent; Rev. John Francis, Crusade Scholar recently returned from the U.S.A.; Rev. D. D. Chandekar, pastor of the Marathi Church; Miss Colony; Rev. Bhagat Singh, pastor of the Gujarati Congregation; Rev. M. Bethel, conference treasurer. Miss Colony is visiting the work under her administration in India and Pakistan.

REPORTS

From Rural Workers

As a rural worker, I try to help people become a part of a larger world. It always amazes me how my own world is widened as I try to open doors for them. One rural worker said this. Others tell experiences that illustrate it.

A Colored Methodist Episcopal Church pastor, principal of a Negro school east of Tishomingo, asked me to help them with a week of Bible teaching in their school. For two hours each morning I helped make the Bible "come alive" to the boys and girls. There are 62 pupils in the first three grades, 30 in the next three, and 25 in the upper three. I have never worked with a finer group or one that was more eager to know about the Bible. —Cora Lee Glenn, *North Mississippi Rural Worker*

I spent a good bit of time working with a committee on the mass chest X-ray, in an effort to make as good a showing on this as we did on the bloodtyping. The school board let us have a bus to pick up

IN MEMORIAM

Deaconess Alice McLarty died suddenly on November 6, 1953, in Dallas, Texas, as the result of a stroke. Miss McLarty's first appointment as a deaconess was Dallas where she served from 1923-1928. In 1946, she was returned to that city to supervise the work of Bethlehem Center and other kindergartens throughout Dallas. Her memorial service was a demonstration of the work Miss McLarty had done, the pallbearers being an interracial group of theological students. She was a devoted servant of Christ, fully consecrated to the task which was hers, regardless of the field, and is greatly missed by friends and co-workers.

Miss McLarty was graduated from Scarritt College for Christian Workers, following eight years of public school teaching.

Miss Mary E. Olson, missionary to Malaya from 1903 to 1940, died at the Walker Memorial Home in Minneapolis on November 12. Miss Olson was of Swedish parentage, the daughter of a minister. She received her A.B. degree from Hamline University and her M.A. degree from Columbia University. During her thirty-five years in Malaya she was engaged in educational work in Singapore. She and her sister, Elizabeth, also a missionary to Malaya, were gifted teachers leaving their mark on the students who were privileged to be associated with them.

Miss Carrie M. Bartlett, missionary to China from 1904 to 1939, died at Robincroft, Pasadena, on November 15. Miss Bartlett was educated at Morningside College, the Chicago Training School, and the University of Southern California. Miss Bartlett's missionary service was in Fukien Province in South China where she gave outstanding service during the period when young Chinese women were taking over the responsibilities of administrative work.

those who did not have transportation. We worked out a schedule, made maps showing the route of the bus, and sent these maps out in the various communities.—VERA FALLS, *Cumberland County Rural Worker, Tennessee*

Annual Conference of the Indian Conference met in a camping situation around a small rural Indian church with families pitching their tents in tribes. The work of the Methodists went on in a business-like way as earnestly and sincerely as in any conference. The Annual Meeting of the Woman's Society of Christian Service was held at this time, also.—MRS. WALDO WETTENGAL, *Oklahoma Indian Mission*

Significant progress has been made in the area of interracial relationships. Whereas a year ago only white children were to be seen at play in the yard, now both white and Negro boys play together.—JENNIE FLOOD, *Community Worker, Bluefield District, West Virginia*

BABY CARE

Korea

Taejon Center, opened in 1952, has a department for babies who have some family connection. There are fifteen who stay there day and night. Their mothers may be dead or sick, or maybe the babies were not developing as they should. Another department has toddlers through three years and they are kept only during the day. As the children enter in the morning, they are bathed and dressed for the day. Then their own clothes are put on to go home at night. The milk station serving children is another department of the center. Funds designated for relief through Cash for Supplies have made this work possible.

One of our missionaries who has recently arrived in Korea says that her verses for us at this time are Matthew 9:37-38. She adds, "We need more consecrated people to help direct the use of the abundance of things America is sending today and to share life here."

Methodist Information Photo

Among the speakers at the executive board meeting of the Little Rock Conference Woman's Society, October 30, were, left to right: Miss Virginia McLish, Miss Dorothy Kelley, and M. W. Willis. Miss McLish, a June graduate of Philander Smith College in Little Rock, is on the staff of the Little Rock Methodist Council. Miss Kelley received her master's degree from Scarritt in June and began her duties as district worker in the Hope District in September. Mr. Willis is director of Aldersgate Camp near Little Rock, Arkansas.

HONORS AND RECOGNITION

JAPAN

Decorated

Carolyn Teague has been decorated by the Emperor of Japan. In recent years several of our Woman's Division missionaries have received this recognition. Miss Teague, in her forty-one years of service, has made a great impact upon individual lives, communities, and the nation. Japanese Christians are especially proud and happy over the fact that missionary service is being honored by their government.

Ordained

Dr. Gertrude Feely, missionary in the Christian Youth Center, Kobe, Japan, took the United Church of Christ in Japan's examination for licensing as an unordained minister (*hokyoshi*) and passed with the highest marks on record in the United Church. This year she tried the examination for ordination and passed with an average of 96 per cent, getting 100 per cent in History of Japanese Religions and 95 plus in the Constitution of the Kyodan. The members of the Executive Committee of the Church of Christ were enthusiastic in their appreciation of Dr. Feely's achievement. She will receive full ordination as a minister of the United Church at the next session of the General Conference, which will be held in 1954. Dr. Feely is the first missionary to receive ordination in Japan as a minister of the United Church.

MALAYA

Silver Garlands for the Ladies

Raub is noted for its gold mine, but silver garlands were the order of the day when Misses Norma B. Craven and Mabel Mitchell were honored on May 16 at Raub Rest House.

Miss Craven was presented with a silver garland, on behalf of the Christians of Central Pahang, by the Inspector of Chinese Schools, who also spoke in appreciation of the many years of service which she has rendered to the people of Malaya.

But, "As these depart, let others come forward." Miss Mitchell, who has recently come to assume the duties of principalship of the Methodist Girls' School, Raub, received a similar honor and was presented to the group by the chairman for the occasion, the Rev. K. J. Tim-

othy. Dr. and Mrs. Paul Thambu presented this garland, welcoming Miss Mitchell officially. They also presented a gold chain to Miss Craven, and Dr. Thambu spoke of her long years of service.

NEW BUILDING

Colegio Americano

Colegio Americano, a Methodist school established in Rosario, Argentina, in 1875, is going to have a new building. In October the school launched a financial campaign with the purpose of getting friends of the school to contribute toward the new plant, which will be largely constructed from Woman's Division funds. Very few of the members of the eight teams were Evangelical Christians. Parents of students, business people, and many other friends of the school participated. Enthusiastically vying with one another for the pennants, these teams met every evening to report on their day's work. The alumni association contributed $10,000 *(pesos)* in addition to what the teams raised. On the final day, $150,840 *(pesos)* had been raised, and the group of graduates in Buenos Aires still had not reported.

Miss Helen Safstrom, principal, writes, "I think you understand what a victory this is for a city like Rosario, especially in these times. . . . The important thing is the fine spirit with which we have been received everywhere, as we have sought gifts from business firms and various industries. The school is highly thought of and this campaign has done us a world of good. On the last night over seventy people were here. Pastor Pagura spoke briefly and then prayed, and the silence was that of a church service. People didn't want to go home. I think some really did not want the campaign to end. One of the parents, a leading doctor, offered his services without fees in the event of any accident on the school grounds. Many friends have offered building materials. The moral and spiritual victories we have won are really greater than the money that has been given."

CHINA

Chinese Sweet-sour Pork

For 6	*For 50*	*Ingredients*
1 lb.	9 lbs.	fresh pork, cut into small cubes
¼ cup	2 cups	shortening
⅔ cup	5½ cups	chicken bouillon or vegetable stock
2 tablespoons	1 cup	soy sauce
1 tablespoon	½ cup	vinegar
2 tablespoons	1 cup	sugar
½ cup	4 cups	cubed pineapple

Saute pork in fat. Add enough bouillon or vegetable stock to cover and cook well. (Add more as needed.) Add soy sauce and vinegar until meat is thoroughly done.

Sprinkle with sugar and add pineapple just before serving, stirring well.

Menu: Chinese sweet-sour pork
Boiled rice
Cabbage sauted in fat—then add water and soy sauce
Chow mein noodles (canned)
Tea
Fruit for dessert

Recipe from Miss Mittie J. Shelton, who served in China and in New Mexico. Now retired and living in El Paso, Texas.

A POINT TO CONSIDER

A Methodist deaconess serving a parish in Pennsylvania may be asked to leave her parish and take a position in a Children's Home in Oklahoma for which she is equipped by nature and education. Such a move is questioned frequently by laymen, because they do not recognize an inherent policy of The Methodist Church.

The church program and mission, geared to the needs of people, must be designed to meet emergencies if it is to be effective and efficient. It must recognize degrees of needs, and be ready and equipped to make moves in favor of the more urgent if it would serve the highest good. The Methodist deaconess in her education prepares for a specific field, and in her consecration offers this prepared life to whatever service she may be appointed. In this provision the church, through the Commission on Deaconess Work, has the method and means for meeting specific needs and resources for meeting emergencies.

In the light of the present situation where churches and church-related institutions are desperately in need of trained and consecrated staff personnel, this question arises. Why, when cultivation is carried on extensively, do we lack recruits?

Liberal offers in salaries, wide horizons in opportunities, generous aids for preparation are voiced and emphasized in vocational conferences. Yet, we are far short of the quota necessary to staff our projects. Has our challenge lacked demands of genuine personal giving or sacrifice; have we made the task so simple and easy that youth finds no sense of being needed in a desperate way? Who does not sprint at the call of an emergency, because it is the situation where one is needed; who does not give all with eagerness and dispatch, where life is at stake?

The program of the church develops from emphasis to emphasis. Has the time not come when we should appeal to the eager adventure of the sudden change, the unexpected demand, the desperate need? In the deaconess organization The Methodist Church has the answer to many of its demands, but the numbers are inadequate to its needs. We must have more recruits. —Susan Kreutziger, *Dean of Women, Bethesda Hospital, Cincinnati, Ohio*

CASTING BREAD UPON THE WATER

Friendly Center

Last year we witnessed with pride the graduation of the first Friendly Center (Toledo, Ohio) sponsored student from Toledo University College of Chemical Engineering. This young man finished his five-year course and is now employed as a chemical engineer by a large company. He would not have been able to complete his course without the aid of the Scholarship Fund.

In the words of another student now under the plan, it means: "No one in my family ever had a college education. I often dreamed of being the first, but didn't see how I could finance it." This student is employed at Friendly Center in the athletic department, and serves as camp counselor in the summer. Under the Scholarship Fund Plan, the money for his tuition and books is advanced to him and he pays back into the Fund a little each month. He is a physical education major and is able in this way to secure practical experience in his chosen field, while he is getting his formal education.

About a year ago two couples, whom I have known since they were children, stopped in for a visit and to show me the latest additions to their families. As we talked of old times and old friends it was suggested that it might be fun to have a Friendly Center family reunion. We liked the idea and as a result twenty-five young adults and seventeen children attended the reunion. It was the first time in ten years that many of them had seen each other.

Everyone enjoyed the event so much that it was decided to hold a meeting once each month. It didn't take them long to organize, elect officers, and name themselves *"The Friendly Center Boosters."* This was indeed a rich experience for me to meet with these young people, whom I had helped over many rough spots in their process of growing up. It was also wonderful to meet all the little ones who seemed like my own grandchildren. I feel that such activity as this is an indication of the value of the work at the center. It proves that the friends who are made are real, that the love that is born endures, and that the lessons learned form an integral part of life.—WARNER C. SILVER, *Director*

DEACONESS TRAINING

In the Philipines

Benita has been accepted on faith. Her family is Catholic and strongly opposed her desire to become a Protestant, withdrawing all obligations for her support when they learned that she was entering a religious school to train for a deaconess. Although she did not understand just what becoming a deaconess fully implied when she first entered Harris, she said something impelled her to come.

All those who have come in contact with her say that she is a benediction, for she is radiant in Christian love and service. She goes about doing good wherever she can. The witness of her Christian spirit brings new joy and life to the people with whom she works. She is responsible for the program of the church school, for the training of church-school teachers, acting as a guide for the women's projects in the church, making daily visitation among the members of the church, and the MYF program. All these activities keep her days filled to overflowing.

It is the training of young girls like Benita in which the Woman's Society of Christian Service is interested. Our missionaries in the Philippines are trying their best to build a program through which the girls can be adequately prepared to meet the tremendous challenge to implement Christian education there.

REJOICING

At Rosa Valdez

The workers at the Rosa Valdez Settlement, Tampa, Florida, have cause for rejoicing. In addition to a full program of activities during the past year, major physical improvements have been realized in the clubhouse, the gymnasium, and the workers' apartment.

The addition of a large tank and fuel lifter, which carries fuel to the second-floor apartment, eliminates the necessity of carrying five-gallon cans of oil during the winter months. The Girls' Clubhouse has a beautiful new covering of white asbestos shingles; the clubhouse and the gymnasium have been treated for termite protection; the first-floor rooms of the main building have been renovated; and the gymnasium has a new automatic water heater which delights the boys with a constant supply of hot water for showers.

Twenty-eight five-year-olds completed a good year in kindergarten last spring, and were well equipped to enter school in September. Membership in the Brownie Scouts and Girl Scouts doubled, while an Adult Committee from the West Tampa Optimist Club assisted in reorganizing the Boy Scout Troop. The Woman's Craft Club and the Parents' Club provided an outlet for the rich talents and creative abilities of adults and helped them to become better parents.

The workers at the settlement participate actively in the work of the Wesley Memorial Methodist Church, contributing to its leadership as church-school teachers, commission chairmen, and official board members. Throughout all activities an effort is made to help others live more happy and useful lives, to work and play in happiness with others, and to come to a fuller knowledge of God.

DINNERS AT ASSEMBLY

Six Fellowship Dinners—Tuesday, May 25, 5:30 P.M.

At Milwaukee hotels. Presided over by officers of the Woman's Division.

Six Jurisdiction Dinners—Thursday, May 27, 5:30 P.M.

At Milwaukee hotels. Presided over by Jurisdiction Presidents.

OPEN TO ALL. INFORMAL. PRICE, $2.50 each.

Details will be given in a later issue, concerning reservations.

VACATION 1953

HARTZELL GIRLS' SCHOOL, MOZAMBIQUE

December, January, and February are our summer vacation months. That doesn't mean a real vacation except for the children. They, too, have work to do, helping their mothers in the fields or their fathers in fishing.

December is the time for sending the annual reports to the government. The enrollment last year went over the 700 mark. The missionary staff and classroom space are practically the same as they were when I came to the field twenty-eight years ago, when we had only one hundred pupils. Two great needs are more missionaries and more classroom space. We have spread into the assembly and into the dormitory with our classes, and have divided them into morning, afternoon, and evening groups. While the morning group is having its Portuguese studies, the afternoon and evening groups are doing handiwork. Then in the afternoon those who had Portuguese in the morning sew or cook, wash or iron, spin cotton and make baskets or grain bags of palm leaves.

The climax of December was Christmas. Here Christmas is definitely in and of the church. The children acted the Christmas story, beginning with the birth of John the Baptist and going on to the reward of the faith of the dear saints, Simeon and Anna, when the baby Jesus was presented in the temple.

January. We held a Daily Vacation Bible School. It meant a great deal to the children of this community. The main lessons were on the Bible, but some little cardboard fans were made and pictures colored by the tiny tots. We wanted the classes small enough to do better teaching than we can do in the school. Our schoolteachers were the faculty; it was a thrill for them to teach a class of ten or fifteen, instead of the sixty or more with whom they struggle through the year.

Also we had a teachers' institute. Of the ten full-time teachers on our staff, only one has had teacher-training as it isn't available in this colony. We have sent one of our boys to Brazil for a normal course in one of our Methodist mission schools. We hope to find scholarships to provide the same training for others. Brazil being a Portuguese-speaking country, there is no language problem, and we feel that the growing, praying church of Brazil offers much to our young people in addition to the teacher-training.

February. We are whitewashing buildings inside, painting blackboards, repairing the damage done by white ants, and getting prepared for the boarding girls who will soon return, about one hundred twenty of them. There will be great rejoicing as they arrive by sailboat or truck, but most of them on foot, carrying on their heads their boxes of clothes, sleeping mats, and maybe a little bunch of bananas or a few sticks of sugar cane. We'll take Saturday for organizing into what we call family groups, each with its mother and aunt, the honored older girls.

Pray that the things of the Spirit may not be *marginal* but *central*, and that we may bring our children into real Christian birth and growth. Praying helps more than you know.—RUTH NORTHCOTT

Annuities for Brotherhood

February is Brotherhood Month. Gifts invested in the work of the Woman's Division of Christian Service help to develop brotherhood around the world. Send for the folder, *Annuity Dollars Make a Difference*, to the Treasurer of the Woman's Division of Christian Service, 150 Fifth Avenue, New York 11, N. Y.

*Name*_____

*Address*_____

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RESULTS

Education for International Understanding

Results of the 1952 Workers' Conference on the theme, *"Education for International Understanding,"* have been evidenced during the past year.

The directors of Student Work in colleges in Louisiana and at Eastern Carolina Teachers' College have created opportunities for varied presentations and projects which included speakers from India, Korea, Japan, and Mexico. These groups participated in the sending of Multipurpose Food to Korea, Starlac to India, and the sponsoring of a student in the Methodist Student Movement Religious Drama Work Camp in Europe last summer. In addition, students contributed to the Methodist Student Fellowship Fund and to the Louisiana Work Camp sponsored by the Methodist Student Movement at MacDonell Methodist Center, Houma, Louisiana. Intensive educational programs were carried on to help students better understand the area of Methodist missions and international problems.

At National College in Kansas City, Missouri, and at Scarritt College, Nashville, Tennessee, the matter of international understanding is presented steadily with forums, panels, and the presentations of various fields by deaconesses and missionaries, as well as foreign students, who are studying on these campuses.

Articles will appear in the March issue concerning the foreign students enrolled in these schools and at Bennett College, Greensboro, North Carolina.

Wood Junior College, Mathiston, Mississippi; Paine College, Augusta, Georgia; and Pfeiffer Junior College, Misenheimer, North Carolina, reported continued concentration in this area. In addition to formal presentations through audio-visual aids, speakers, and discussions, a cash gift was sent by the students of Pfeiffer Junior College through a former student, for the

purchase of Christmas gifts for German war orphans.

Students at Paine College continue to support two or more students at the Hartzell Training School in Old Umtali, Southern Rhodesia. A new interest in India is being created on this campus through the presence of a Paine College faculty member, Miss Evelyn Berry, who has been studying in that country.

LADY PAINTERS AT KAMPUNG PARIT

When the new Methodist church at Kampung Parit, Sumatra, was ready for whitewashing, all the men had left the village for some outside work. A number of young ladies decided that they were going to do the job, and it was ready with its new coat of paint when dedication services were held on April 29.

Kampung Parit is a new place where a number of Christians settled a few years ago. They worshiped in different homes until they felt they could erect a church building. Approximately 2,500 *rupiahs* were contributed from mission funds and the members did most of the construction work themselves.

Crusade Scholars 1953-1954

School	Country	Field of Study
CALIFORNIA		
University of California (Berkeley)		
Taylor, Miss Barbara	United States	Social Work
GEORGIA		
Paine College		
Shaumba, Mr. Peter	Belgian Congo	Theology
ILLINOIS		
Garrett Biblical Institute		
Brattemo, Mr. Carl-Erik	Sweden	Pastoral Psychology
Lance, Mr. Joseph R.	India	Chap. & Coun.
Mozumdar, Miss Kumudini Chawhan, Mr. J. I.	India	Education
National College of Education		
Rolston, Miss Faith N.	India	Education
Wong, Miss Shuk Moy	Singapore	Education
Northwestern University		
Elevazo, Mr. Aurelio O.	Philippines	Educa. & Vis. Aids
Mondlane, Mr. Eduardo C.	P. E. Africa	Sociology
Turner, Miss Rebecca E.	United States	Music
INDIANA		
DePauw University		
Bhatt, Mr. Alfred G.	India	Sociology
IOWA		
Iowa State College		
Boayue, Mr. Joseph W. N.	Liberia	Civil Engineering
KANSAS		
Kansas Wesleyan University		
Seiji, Miss Beatrice M.	Hawaii	Education
University of Kansas		
Fosmire, Mr. George P.	United States	Medicine
MASSACHUSETTS		
Boston University		
Bittencourt, Mr. de Paula	Brazil	Theology
Chand, Mrs. Beulah	India	Education
Chand, Mr. Elliot A.	India	Social Work
Garcia, Mr. Catalino T.	Philippines	Psy. of Religion
Jones, Mr. Major J.	United States	Theology
Gunderson, Mr. Oivind	Norway	Medicine
Kashiwagi, Mr. Akira	Japan	Social Work
Kokuryo, Miss Tomo	Japan	Music
Lee, Mr. Tong-Il	Korea	Music
Mutasa, Mr. Elisha C.	Southern Rhodesia	Medicine
Park, Mr. Tae Sun	Korea	Theology
Watkins, Miss Ethel L.	United States	Social Work
Yap, Mr. Kim Hao	Singapore	Theology
Harvard University		
Espiritu, Mr. Augusto Caesar	Philippines	Con. Law & P. E.
MICHIGAN		
University of Michigan		
Isami, Mr. Yasuo	Japan	Linguistics
Woman's Hospital		
Syn, Dr. Tai Hee (Miss)	Korea	Medicine
NEW JERSEY		
Drew University		
Borgen, Mr. Peder J.	Norway	Theology
Havea, Mr. John 'A.	Tonga	Theology
Hsu, Mr. T. L. Lawrence	China	Theology
Ignacio, Mr. Silverio	Philippines	Rural Sociology
Kim, Mr. Yong Ok	Korea	Theology
Maniti, Miss Virginia	Philippines	Religious Educa.
Miyazaki, Mr. Akira	Japan	Theology
Smith, Miss Marion	United States	Liberal Arts
NEW YORK		
Brooklyn Methodist Hospital		
Datt, Dr. Irene S. (Miss)	India	Medicine
Cornell University		
Massey, Mr. Ernest W.	India	Entomology
Reddy, Mr. John C.	India	Animal Husbandry
New York University (Graduate School of Medicine)		
Ine, Dr. Myung Yul (Miss)	Korea	Pediatrics
Syracuse University		
Alexander, Miss Pauline L.	India	Nursing
Cintron, Mr. Jorge N.	Puerto Rico	Religious Journ.
Edwards, Miss Sundra	India	Education
Finch, Mrs. Dulari Singh	India	Education
Finch, Mr. Eugene B.	India	Education
Guillermo, Mr. Artemio R.	Philippines	Religious Journ.
Harada, Mr. Keiichi	Japan	English
Lee, Miss Martha M.	United States	Home Economics
Mitra, Mr. G. S.	India	Education
Sakurai, Mr. Kinichiro	Japan	Econom. & Business
Sundaram, Miss Sarala	India	Education
Union Theological Seminary		
Guansing, Mr. Benjamin I.	Philippines	Religious Educa.
NORTH CAROLINA		
Duke University		
Chujo, Mr. Kazuo	Japan	English & Philology
Mah, Mr. Kyung Il	Korea	Theology
OHIO		
Baldwin-Wallace College		
Ng, Miss Chiau Yong	Singapore	Music
Hang, Mr. Peter	Malaya	Music
Western Reserve University		
Fleming, Miss Lois A.	United States	Social Science
Ohio Wesleyan University		
Alailima, Miss Penelope	Samoa	Education
Caliandro, Mr. Arturo P.	United States	Liberal Arts
Notar, Miss Lydia	United States	Liberal Arts
OREGON		
Oregon State College		
Aragones, Miss Erlinda	Philippines	Pharmacy
PENNSYLVANIA		
University of Pennsylvania		
Frey, Dr. Ivy (Miss)	India	Medicine
Min, Dr. Kwang Sik	Korea	Medicine
RHODE ISLAND		
Brown University		
Mukoyama, Miss Yasuko	Japan	English Literature
TENNESSEE		
Meharry Medical College		
Cooper, Mr. H. Nehemiah	Liberia	Medicine
Scarritt and Peabody Colleges		
Amolik, Miss Vasantika	India	Education
Choi, Miss Kwee Duk	Korea	Religious Educa.
Gaydou, Miss Ada	Argentina	Education

School	Country	Field of Study
Gomez, Miss Olga	Argentina	Social Work
Imaishi, Mr. Masuyuki	Japan	Education
Jose, Miss Avenida	Philippines	Religious Educa.
Kash Ram, Miss Sarah	India	Education
Miguez, Mr. Jose	Argentina	Theology
Moon, Miss In Sook	Korea	Sociology
Omura, Miss Ritsuko	Japan	Social Work
Pereira, Miss Belkiss	Brazil	Education
Ram, Mr. Carlton	India	Psychology
Revel, Miss Myriam	Uruguay	Educa. Psychology
Richards, Miss Gladys	India	Education
Shipstone, Miss Clarice	India	Education
Sudershanam, Miss Ratna	India	Education
Vela, Miss Olga	Mexico	Reli. Ed. & Music
Wong, Mr. Lai Yuen	Malaya	Music & Reli. Ed.
Yun, Miss Chung Ok	Korea	Literature
TEXAS		
Southern Methodist University		
Cruz-Aedo, Mr. Victor M.	United States	Education
Escamilla, Mr. Roberto	Mexico	Religious Educa.
Guerra, Mr. Eduardo	Mexico	Theology
Sumanth, Mr. Hanumanth	India	Organic Chemistry
Yang, Mr. Chester	China	Theology
WASHINGTON		
College of Puget Sound		
Corbin, Mr. Robert A.	Alaska	Liberal Arts
Donald, Miss Helen	India	Education

STUDY IN OTHER COUNTRIES

Name	From	Place of Study
deAlemeida, Mr. Gaspar Adao	Angola	Carcavelos, Portugal
Boukhechem, Mr. Sliman	Algeria	Zurich, Switzerland
Castro, Mr. Emelio E.	Uruguay	Switzerland
Hevesi, Mr. Edmund	Hungary	Frankfurt, Germany
Lopez, Mr. Agripino P.	Puerto Rico	Philippines
Miguel, Mr. Emilio J.	Angola	Sao Paulo, Brazil
Mochizuki, Mr. Kenji	Japan	Toronto, Canada
Penicela, Mr. Almeida	P. E. Africa	Sao Paulo, Brazil
Simondjoentak, Mr. Alfred	Indonesia	Nagpur, India
Yun, Mr. Sung Bum	Korea	Switzerland

WEEK OF DEDICATION 1954
SPECIAL PROJECTS

I. Crusade Scholarship Fund (priority)		**$100,000**
II. Division of World Missions—50 per cent		
1. Immanuel Church, Oslo, Norway		15,000
2. Central Church, Oslo, Norway		50,000
3. Kwansei Gakuin, Japan		75,000
4. Area Center, Hyderabad, India		100,000
5. Literature and Publishing Interests in Latin America:		
A. Publishing House in Brazil	$50,000	
B. Publishing House and Literature Program in Argentina	50,000	100,000
6. Philippine Wesleyan College, Cabatuan, Philippines		50,000
7. Interdenominational High School, Mutoto, Central Congo		25,000
III. Division of National Missions—30 per cent		
1. Japanese Church in Berkley, California		35,000
2. Indian Mission Church and Parsonages, Okla.		34,400
3. Mobile Units		15,600
4. Chinese Church, Stockton, California		25,000
5. Latin American Church, Georgetown, Texas		20,000
6. Spenard Church and Parsonage, Anchorage, Alaska		25,000
7. Latin American Church, Pecos, Texas		20,000
8. Good Shepherd Fold Day Care Center, Chattanooga, Tennessee		30,000
9. El Divino Samaritano Latin American Church, Albuquerque, New Mexico		25,000
10. Latin American Church, San Marcos, Texas		25,000
11. Parsonage and Educational Unit, Ponce, P. R.		20,000
IV. Methodist Committee for Overseas Relief—20 per cent		**166,000**

Miss Mildred Drescher

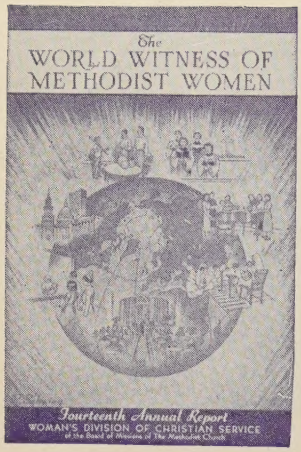
MISS MILDRED DRESCHER

Having had a rich and varied career of service, Miss Mildred Drescher retired as a Field Worker with the Woman's Division of Christian Service at the Annual Meeting of the Board of Missions in January. There is no one in the whole organization who has greater opportunity to know the work and women of the local society than does the Field Worker. For the past two and one-half years, Miss Drescher has traveled over the country, speaking, teaching, advising, listening to troubles and triumphs. She has made a great contribution, not only to the Wesleyan Service Guild, which was her special responsibility, but to Woman's Societies, youth and student groups; in churches, schools, colleges, and often in Chambers of Commerce and similar groups.

Miss Drescher served as a missionary in India for many years, in educational, village, and general work. On her return to the United States she worked with overseas students and later as acting secretary of Missionary Personnel of the Foreign Missions Conference, now a division of the National Council of the Churches of Christ in the U. S. A.

Miss Drescher's retirement, in accordance with the regulations of the Woman's Division, brings real regret to her co-workers, members of the Woman's Division, and the thousands of women throughout the country who know her and have benefited by her presence and counsel. Full of wisdom and vigor, she will find new fields of service, for she has been asked to help part time with the foreign student counselor work at Ann Arbor, Michigan, beginning February 1. She is thrilled over the opportunity, as she feels this work affects our international relationships greatly.

MRS. JOHN PEARSON, *Chairman*
Section of Education and Cultivation



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New Materials

If Thou Hadst Known. Packet of six leaflets to be used as guides or aids to meeting the issues involved as we seek to find "The Things That Belong Unto Peace." 50 cents.

Prayer for Peace. Song by Noreen Dunn Tatum. Reprint from January, 1954, issue of THE METHODIST WOMAN. 3 cents; 25 for 50 cents.

The Christian Struggle for World Order. By Walter W. Van Kirk. Address delivered before the Sixth National Assembly of United Church Women held last October in Atlantic City, New Jersey. Reprinted from the February issue of THE METHODIST WOMAN in leaflet form. 10 cents; 100 for $5.00.

Church and State. By Claud D. Nelson. A guide to study and discussion of the American Pattern of Interaction between the Forces of Religion and of Government. 60 cents.

On the Road to Mandalay—A Visit to Burma. Contains a worship service to go with the information on the program in Burma—splendid material for a circle program. 40 cents.

Spanish-Speaking Americans in the U. S. A., including Puerto Rico and the Virgin Islands. A pictorial booklet. 50 cents.

World Day of Prayer

Friday, March 5, 1954

Theme: "That They May Have Life." John 10:10

Worship Service. Written by Sarah Chakko with a theme geared to provide direction and opportunity to develop what is God-given. 5 cents.

Call to Prayer. (sold only by the hundred) 30 cents per hundred.

Poster. 11 by 17 inches. 10 cents.

Children's Service. "Let All the Peoples Praise Thee." 5 cents each, 100 for $4.00.

Guide for Leaders of World Day of Prayer. Plans for preparation and fulfillment of a successful day. 15 cents.

World Day of Prayer Emblem Seals. 2½ x 3½ inches. Dark blue. 50 for 25 cents.

Project Folder. One with each quantity order. Free.

Report Blank and Offering Envelope. One of each with each quantity order. Free.

Basic Packet, consisting of one of each of the above. 40 cents.

Clip Sheet for Speakers. 10 cents.

World Day of Prayer Map. Shows the places where the World Day of Prayer is observed. 10 cents.

Orders must be in our office by February 19, 1954

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